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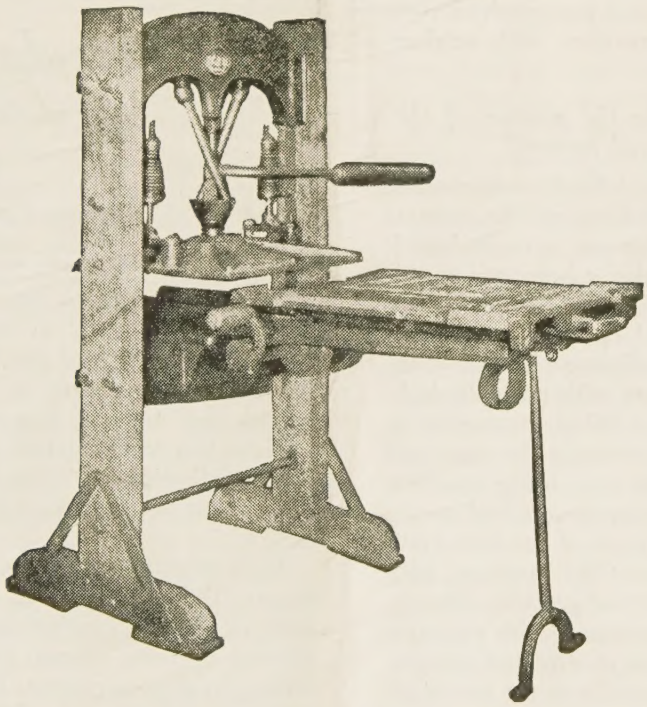
ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY



FIRST PRINTING-PRESS OF THE METHODIST BOOK CONCERN

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"Methodist Publishing Interests"

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★ *April* 10, 1940 ★

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Questions on New Church

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JAMES EDGAR SKILLINGTON

Is there any way by which laymen may be required to study or take reading courses and pass examinations before being given positions of responsibility and authority in the church?

There is no such requirement now except for the office of local preacher, and the church's experience with this requirement would not seem to furnish much encouragement for extending such requirements more widely. The need for such study is obvious, and the General Conference may of course pass legislation requiring some such qualification as a condition of eligibility for certain lay offices in the church. Doubt of the practicability and enforceability of such legislation would likely prove a serious barrier to any attempt in this direction. Such a policy would of necessity have to be projected and applied very gradually, and would need much more to make it effective than a paragraph or two in the Discipline. Witness our experience with teacher and leadership training.

What in your judgment should be the position of the church on the remarriage of divorced persons?

It seems to me to be exceedingly difficult to formulate a rule to determine this matter. Perhaps for the present we can improve very little on what we have. I should make it more rather than less liberal if it is to be changed at all. Specifically, I should make it clear that the innocent party to a divorce whose real cause was desertion may be married. Should not our policy and practise with regard to church membership square with our rule dealing with this matter, or vice versa? What consistency is there in forbidding a minister to solemnize the marriage of a certain divorced person who, later being married by another minister or a magistrate, is admitted to or continued in membership in the church of the very minister who was forbidden to solemnize the marriage, and no question raised about it? Might not practise, relating to church membership, which is consistent with our rule regarding solemnizing the marriage of divorced persons aid us in arriving at a wiser judgment as to the merits of our rule?

Should not the General Conference follow a very conservative policy in issuing permission for the election of new bishops by the Jurisdictions in view of the heavy expenses already involved in the uniting process?

If a categorical answer to this question were demanded, I should make it an emphatic affirmative, but perhaps more should be said. The uniting process has not been relatively a dreadfully heavy expense to the church, but there are plenty of other reasons why we should do all possible to prevent the ongoing of the new church from costing more than is necessary at some places while it is almost certain to be financially crippled at other equally important places. In this connection consider our World Service situation, our pension needs, and our institutional problems complicated by unification. I am convinced that we now have more bishops than we are justified in having in view of the church's total financial situation. The obligation of the church for their financial support is going to prove a burden grievous to bear in many places, I gravely fear. The Uniting Conference fixed the "uniform basis upon which bishops shall be elected," as required by the constitution. The General Conference can change that, but it will not be a simple and easy thing to do now.

What do you think about the General Conference's making provision to pension lay workers?

The church will not be content to lag behind industry or the Government in recognizing and meeting its responsibility in relation to pensions for its workers. Lay workers have the same right to pensions as ministers if the only differences between them and the pensioned ministers are the titles borne and the character of the work done. The fact is there are so many other differences that it is difficult to establish a basis for determining the church's responsibility and to work out a system for meeting it, but these difficulties will not prevent the church from doing its duty, whatever that may prove to be. The General Conference should give this problem serious attention.

Everyday Living

OUR TANGLED TIME

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JOSEPH FORT NEWTON

Ours is a frustrated age, tangled and tormented. Not "an age of transition," as we used to say, but the end of an era. The beliefs of our fathers have been thrown to the winds. It is a time of wild revolt, of revolution so radical that nothing, however holy, stands in its path.

There is a revolt against democracy the world over; its decline following fast upon its zenith. Democracy must go deeper than votes; it must go as deep as wages, or it will die.

Time was when political freedom satisfied, but no longer. Today we see that there must be economic freedom, or political freedom is an empty thing, and will be thrown into the ashcan. Indeed, men seem ready and willing to give up political freedom in behalf of economic security, or the illusion of it. Unless man can adjust economic life fairly, spiritual life will disappear. Already there is a revolt against the whole Christian scheme of things, such as we have never seen before. Never has there been such an outcry against the church as there is today.

The second World War differs from the first. It is an ideological war—led by new religions brought to birth by modern times, and, apparently, suitable to the modern materialistic mind.

They do not offer us a new heaven—to them heaven is a myth, an illusion. Nor do they offer a "new earth wherein dwelleth righteousness," for to them righteousness is also a myth.

To them religion is an opiate, God a dream, and liberty a fiction. No wonder the future is a fear in our hearts, and no one can tell what the years ahead may disclose of tragedy and terror.

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Methodist Publishing Interests

SOME SUGGESTIONS FOR THE CONSIDERATION OF THE GENERAL CONFERENCE

STANLEY O. MACMULLEN

In 1769, only three years after Philip Embury began his work in New York, there arrived in America a young Irish preacher by the name of Robert Williams. He became the first publisher of Methodist books in this country, and it is fair to say that from that date the development of the vast publishing interests of American Methodism began. Out of this small beginning there emerged in the ensuing years the oldest publishing house in the United States and the largest religious publishing house in the world.

The actual organization of The Methodist Book Concern took place at the Conference of 1789 in the month of May at John Street Church, New York City. Let us look for the moment at the picture of this country at that time. The United States, as a government, was then only two years old. Washington had just been inaugurated President, and the total population of the United States was under four million. The Methodist Episcopal Church itself had been in existence less than four years and a half, and its total membership for the entire country was only fifty-eight thousand.

Making a rapid jump over a period of more than 150 years, what do we see today? A publishing business of great complexity, which heretofore has been carried on in the three churches,—Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant,—now brought together in one vast enterprise engaged in the manufacture of Bibles, books, church school literature, and the publication of weekly newspapers and a great religious and theological magazine.

I have said that this is a vast enterprise, and am prepared with facts and figures to prove it. Take, for example, the period between 1895 and 1939. The sales of the Book Concern of the Methodist Episcopal Church for those years totaled $146,079,641.04, and during that same time there was distributed to Annual Conferences for retired ministers the sum of $7,261,842. In order to make still more vivid the proportions of the publishing interests of the new Methodist Church, it should be pointed out that at the present time the sales of the publishing houses of the three churches have reached a grand total of more than five million dollars annually.

In studying the history and development of this gigantic business, analyzing its manifold activities, and seeking to discover its future trends, I am deeply conscious of my limitations. Nevertheless, I may say that for seven years I have been on the Book Committee of the Methodist Episcopal Church, and a member of its executive committee, and also have been chairman of the committee that deals with real estate, investment of surplus, accounts, salaries, Episcopal Fund, and appropriation of funds to the Annual Conferences. In this discussion I am not, of course, speaking in any sense officially, but am simply giving HERALD readers some of the results of my study and observations through nearly two quadrenniums.

It should be remembered that the net profits made by the publishing houses of Methodism are plowed right back into the church; that is, they go into pensions for retired preachers. In view of this fact, it ought not to be necessary to say that not only does Methodism need the very best books and periodicals for the sake of the progress of the intellectual and spiritual life of the church, but also it needs to enlarge its publishing business for the sake of the ministers who, patiently and courageously, have borne the burden and the heat of the day in the proclamation of the gospel.

In a very vital sense the business interests of Methodism are our interests. Why, then, should not the great boards of the church have their printing done by their own publishing houses? Why should not these boards also utilize the great weeklies of the church, not only to report their meetings and news of their work, but also as advertising mediums? Why should not every minister and layman make it the rule of his life to buy his books from The Methodist Book Concern? I know a minister, a great reader, who buys practically all his books in a local store instead of patronizing his own Methodist Book Concern.

The new publishing house of The Methodist Church is face to face with a sales opportunity unparalleled in the book field, for all preachers and laymen, theoretically

at least, are its agents. Any secular publishing house would pay a fabulous sum for such a remarkable advantage. But, sad to relate, this great field force is by no means working full time to promote Methodist publishing interests. It is not too much to say that if the ministers and the adults of our vast membership of eight million were to begin at once to work earnestly for their own publishing interests, the annual sales would mount immediately from the present five million dollars to a grand total of ten million dollars or more.

Turning now to the inside workings of this great business, I would say that in my opinion more managerial responsibility and more opportunity for initiative should be conferred upon managers of depositories; for the local managers know their own fields and understand the psychology of the particular groups with which they are working. I would have all the editors of the church and the publishing agents elected not by the General Conference but by the members of the Board of Publication. They of all men will be most closely associated with the work, and will understand its needs and opportunities in this time of transition. I would also suggest that there should be no removals or changes of plants in the three churches until all have been carefully surveyed by competent independent engineers, who should also study present equipment and the requirements of the future.

While, as a business man, my interest is primarily on the side of finance and administration, nevertheless I am well aware that profits and efficient business operation should not be the main objective of the organization.

It is a source of very deep regret and concern to me that so many of our own distinguished authors go outside of the family to have their books published. It certainly cannot be that the publishing interests with their long history and remarkable achievements lack prestige in the book world.

Is this failure to hold these highly competent authors due to a policy of remuneration less generous than that of secular publishing houses? In my opinion, to touch on another point, we ought to pursue a far more aggressive publication policy and, as we enter the new union, begin to publish at least twice as many books as we have heretofore.

We ought also to be reaching a wider constituency. It is significant that in recent years great secular publishing houses have developed live religious book departments. This may mean, of course, that in the past decade or so there has been a great revival of interest in vital religion, though possibly not in the church. It may also mean—and this is more serious from the business standpoint—that the religious publishing houses have failed at the point of vigorous and efficient publicity. Also, at least in some instances, outside firms have succeeded in reaching wider constituencies because they have published books at a price within reach of the common people.

I have another suggestion. I think the publishing agents of the new church should work out at once and in dead earnest a scheme for the development of a tract literature of high quality. I am aware of the fact that tracts have been produced from time to time by the Book Concern of the former Methodist Episcopal Church, and I have no doubt by the publishing houses of the two other churches, but what I am pleading for is that we shall "sow the church knee-deep" with tracts. We ought to reach all our members, not excluding the humblest man or woman in the church. Possibly our lack of success heretofore in this particular field is due to the fact that we have had no adequate plan of production and distribution of tract literature.

As to our church school literature, I find everywhere that it is in high favor. It could scarcely be improved upon, I think. But here, too, we should have wider distribution, and, may I say with very great emphasis, more loyalty on the part of ministers and church school superintendents to our church school publications, not only for the sake of the financial profits that will accrue to the publishing house, but also because cheap literature of a superficial sort is too frequently taking the place of our excellent church school literature and the result is positively damaging to the developing life of the coming generation of Methodists.

Coming now to the perplexing problem of the church papers, it is evident that we are in an intensely practical age of picture reading. The average man or woman simply will not read a serious book or magazine. If they do read an article, it is only because under the caption appear the words "reading time, eight minutes." This is the background against which organized Christianity has to get a hearing through its church papers.

I should like to see the General Conference make provision for one great paper set up in modern style and richly illustrated—a paper that would appeal to both ministers and laymen. My hope would be that it might attain a circulation of at least five hundred thousand in the near future. Then I would also have provision made for jurisdictional editions of this paper. A general editor, with such assistants as the Board of Publication might deem advisable after careful study of the situation, should be chosen to guide the destiny of the one great paper with its jurisdictional editions.

What an age we are living in! The atmosphere is filled with a welter of lies and misrepresentations. This false propaganda permeates everywhere. Men and women scarcely know what to believe. The situation is desperate from the human standpoint, and we wonder what the outcome is going to be. But let us remember that these very conditions spell opportunity for the Christian church. In the last hundred years there never was such a need for an earnest, determined drive for righteousness as there is at this present moment. The world is intellectually and morally bankrupt, and the only hope is in the church.

The church can speak, and if it speaks positively and kindly it will be heard, for men still have faith in Christianity. We followers of Him who said, "I am the way, the truth, and the life" should seize the present opportunity to preach the kingdom of God. No other church in the world is now so well equipped for publicizing truth and righteousness as is the new Methodist Church. It must not fail in this critical hour.

——We have a conviction that the data to be gathered by the 120,000 census-takers, as the result of action by Congress, will, when tabulated, shock the American public into an understanding of human needs which they have not before had. America as a whole is so much "better off" than most other countries that too many of us take it for granted that all of our citizens, with comparatively few exceptions, are at least not in dire need; that they are living in fairly comfortable conditions. Most Americans who are themselves not in need have never stepped inside a tenement room in a slum area, nor have they seen first hand the unbelievably primitive conditions and want in which millions of our rural population are existing. About the only way in which any realization at all of the sufferings of these millions, both in our cities and in the country areas, can be brought home to people is through such statistics as the housing census will reveal. We hope that church people will give all possible cooperation in the making of this census.—*The Churchman.*

BY THE WAY—
Comments on the Passing Pageant

★

Halford E. Luccock

How Much Will Jones Swallow?

Ronald Knox of England says that much preaching of the gospel in our day begins with the question "How much will Jones swallow?" The preacher looks carefully at Jones's Adam's apple and notes how well or how badly the swallowing process is going on. When Jones gives signs of gagging or sputtering at any particular truth, that truth is set aside. The subject is changed to the birds or the bees or the lilies.

It is a convenient, and a safe, starting point—Jones's epiglottis. Yet it is hardly adequate for the teaching of the will of God for our time. For the truth is that millions of Joneses are not swallowing very much in the way of determined and faithful carrying of the teachings of Jesus into controversial areas of economics and social life in the present days. There is a more active spirit of reaction abroad in the land than there has been for a generation. If any real and saving gospel is proclaimed, its measure must not be the moods and prejudices of any Jones, but the will and the word of God as revealed in Christ.

Change Uniforms!

The *New Statesman and Nation* of London tells in a recent issue a story that has a pertinent relationship to the Christian church anywhere. In a railway carriage three travelers were together in one compartment—a clergyman in clerical vest and collar, a Royal Air Force officer in uniform, and a mild little civilian. The clergyman held forth on the subhuman quality of the Germans; they must be reduced to pulp. The Royal Air Force man disagreed. Having fought in the last war and known many Germans, he thought them rather like ourselves. Anyway, he said, war was a silly way of settling a dispute. The little man in the corner said, "Gentlemen, may I suggest that you ought to change uniforms?"

Enter the Ghost

There is always a tense moment in a Shakespearean play when the stage direction reads, "Enter the Ghost." We have reached such a moment in the life of the United States. There is a ghost stalking through the streets and over the fields of the country, the ghost of one of the formidable influences in recent United States history. Not to be mysterious about it, it is the ghost of A. Mitchell Palmer, the attorney general in President Wilson's cabinet, who in 1919 and 1920 staged a deplorable carnival of hysteria under the guise of the "defense" of law and order. It is a chapter in history which every patriotic American may well read with shame.

The spirit of A. Mitchell Palmer is back in our midst. It has animated many of the actions of Mr. Dies of the Dies Committee, who once described himself, with beautiful accuracy, as "President of the Demagogues' Club." It is the spirit of prejudice and bigotry, driven by overheated and distorted emotion. A new wave of attack is moving toward education. A member of Congress announced a new purge of textbooks—the sort of thing that would bring joy to the heart of a Hitler or a Himmler. The Mississippi senate two weeks ago, by a vote of 40 to 0, passed a bill barring atheists and infidels and all "un-Americans" from teaching in Mississippi schools. It is easy to see what a merry time a local Gestapo could have with that charter—"Down with all un-Americans." The first to fall would be those dangerous infidels who believe in such un-American things as freedom of thought and religion, freedom of speech and assemblage.

This ghost must be laid if America is not to be changed into a Nazidom. As J. B. Priestley has so well said, "democracy is no political creed for tired or thoughtless men and women." It is a creed for people willing to think and act to repel any barbarian invasion of its historical freedoms.

"Fence-Viewer"

Perhaps someone can tell me whether any New England towns still elect men to the office of "fence-viewer." And while I am pleading for light to burst upon my complete ignorance, "what did a fence-viewer do?" After he viewed the fences, did anything happen? The phrase bobs up in biography and local history. For instance, Calvin Coolidge's father was the "fence-viewer" of Plymouth, Vermont. It's an alluring title at any rate. Everyone is a "fence-viewer" these days. So many fences run across the world—frontier fences bristling with guns, barbed-wire fences, ugly fences of racial antagonism and contempt, religious fences which make the "all one body we" of our hymn seem ironical. There is a rôle which the individual Christian and the Christian church might well play—that of a "fence-viewer"; not only to see the fences that divide and isolate the whole family of God, but to see them as obstacles of the kingdom of God. Having viewed the fences, we must seek to remove and level them, breaking down walls of partition. The grandest "fence-viewer" in literature is surely Robert Frost's farmer who observes,

> Something there is that doesn't love a wall.

"Something to Play With"

Here is a shrewd prophecy made away back in 1919, a prophecy that has been terribly fulfilled. It was made, not by any "hard-headed political realist," but by a poet, Edwin Arlington Robinson. In a letter of that year he wrote, "Meanwhile we have the League of Nations to play with while Germany is getting herself and Russia together for another grand smash." The grand smash is here, with Russia and Germany together, as Robinson prophesied twenty-one years ago. There are many confused and dark questions in our world today. But one thing stands out with sharp clearness: If Great Britain and France—and the United States—had done something else than "play" with the League of Nations, we should not be in the grand smash today.

ZIONS HERALD

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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An Everyday Religion

"The Faith We Live"* is the title of a book soon to come from the press. Its author, Dr. Albert Edward Day, is one of the outstanding preachers in American Methodism. His latest literary contribution contains the Fondren Lectures for 1940 delivered at Southern Methodist University—somewhat expanded for publication.

Dr. Day writes with more than ordinary fervor. He is tremendously concerned with what he rightly calls "the plight of the religious"; that is, the seeming inability of ordinarily good and Christian people to find positive strength, light, and peace in the faith which they nominally profess. He notes the procession of men and women making its way to Christian Science, Theosophy, and various similar cults as striking evidence of the failure of evangelical Protestantism to meet present-day needs. The Fondren Lectures form a passionate endeavor to fill this want. The author testifies that his book is "the story of a search for the permanent reality beneath transient though hallowed tradition; a quest for the redemptive secret of the inescapable Jesus; a journey through the bleak wilderness of skepticism toward the Promised Land of conscious possession of God."

A faith capable of sustaining life through its crises demands a sturdy foundation. Dr. Day's first seven chapters, therefore, deal with "The God of Our Faith." In these pages the author sets forth in vivid language a theism ancient in its strength and modern in its winsomeness. Few discussions of the wrath and the love of God are as illuminating as this. Nine chapters are devoted to the ways whereby faith may appropriate divine power for the development of personality, for the enlargement of health, for the wise facing of monetary problems, and for the task of getting along with people. The author gives ample space to the treatment of faith, not so much as an intellectual assent, but as an attitude of the spirit, as dedication, as flexibility of mind and heart. He enriches many an exposition with detailed steps whereby the individual may develop a consciousness of God's help.

Surely "The Faith We Live" must become the book-in-hand of many a minister intent upon rendering spiritual service to his people. Dr. Day offers substantial evidence that all that is true in Christian Science and mental healing is embodied in the faith of the New Testament and is therefore a treasure already within the keeping of the Christian church.

*THE FAITH WE LIVE. By Albert Edward Day. Cokesbury Press: Nashville, Tenn. Price, $2.

A New Lay Publication

Concrete evidence that at least some laymen of the church mean business and intend to work through the new Board of Lay Activities to promote the kingdom of God has just come to the editorial office of ZIONS HERALD in the form of "Vol. 1, No. 1" of *The Troy Conference Methodist Messenger,* a four-page sheet "published for the laymen of Troy Conference." The material for the paper, which claims "over 300 contributing editors,"—the charge lay leaders,—is to be "contributed and collected by the Board of Lay Activities." It is to be "sent free to all members of Troy Annual Conference and to all charge lay leaders in the Conference." For others the price is twenty-five cents a year or ten cents an issue. Presumably the new publication is a quarterly, though this is not specifically stated. The first number of the *Messenger* is filled with live articles of interest not only to laymen but also to ministers. A feature is a map of Troy Conference with small halftone pictures of the district lay leaders of the Conference imposed upon it. The editor of the new publication is Howard S. Curtis of Green Mountain Junior College, Poultney, Vt.

Russell Case Again

In last week's issue of the HERALD, under the caption "The Russell Case," we referred editorially to the decision of Justice John E. McGeehan on the appointment of Bertrand Russell to the faculty of City College, New York City, and in closing made some comments in a general way on academic freedom. In that discussion there appeared the sentence "If a teacher is simply a propagandist or is not thoroughly honest he should in the interest of high educational standards be denied a place on a faculty." While, up to the time of this writing, no exception has been taken by any of our subscribers to that statement, the partial quotations from the editorial which have appeared in some newspapers seemed to indicate that it was intended specifically to describe Professor Russell. In the interest of fairness and justice we hasten to correct any such impression, for that particular sentence was meant only as a general observation. We believe Professor Russell to be "thoroughly honest" in his views though we heartily disagree with him.

THE DAY OF THE LAYMAN

With the emergence of the new Methodist Church as a result of the union of the three branches of the denomination, the layman is in a very real sense coming into his own. The history of organized Christianity is marked by the gradual extension of increasingly larger rights, powers, and privileges to its lay members. In the early years the priests ruled the church with almost autocratic sway, and the laymen simply followed and obeyed their clerical leaders. Even in Protestantism, until modern times, the ministers not only preached and taught the people but also shaped policies, organized institutions, and in general managed the financial interests of the church. But more and more, in the spirit of genuine democracy and Christian brotherhood, there has developed through the years closer cooperation between the clergy and the laity. The laymen have been given a voice and a vote in the councils of the church and in many instances positions and offices of large authority and influence. In the Methodist Episcopal Church a number of years ago they were admitted to General Conference membership on an equal basis with the ministers. They were given places on general boards, societies, and committees. They were called upon to take part in shaping educational, missionary, and philanthropic movements. Now, at last, laymen have been admitted to Annual Conferences and have been given practically all the rights and privileges heretofore enjoyed and exercised by ministers.

It should be remembered, however, that this enlarging opportunity for lay expression involves also the hard, laborious program of preparation for the task and solemn responsibility for the discharge of it in such a way as will really advance the kingdom of God. There is very grave danger just now that, in the enthusiasm of the new day when the laymen are "trying their wings," they may forget that they must learn also to run without being weary and even to walk without fainting.

Already, critics are beginning to register their apprehensions about the new lay movement. It is alleged that there is really no new program being developed. "Lay activities," defined as "backing the pastor," "helping with financial plans," "taking part in evangelistic effort," "calling on the people," and "stimulating church attendance," are important and valuable objectives, but they are not new. They are simply being brought under the wing of a new organization, which may instil new life into the old activities but may not initiate any new and constructive departures in the work of kingdom-building.

One of the severest strictures on the new movement of lay activities comes from a strong layman in the Middle West, a pillar in his church. Invited to attend a great mass meeting of laymen, he was present on the appointed evening. Later he declared that it was just a Rotarian "whooping-up" meeting which rang the changes on evangelism in the narrow interpretation of the term. "Do they expect earnest, intelligent laymen to waste their time in listening to oratory," he said, "when they are eager for specific, definite, practical guidance in the task of making their churches powers for righteousness?"

Laymen should be learners. It is an old adage that laymen in any field always know more about a particular type of work than the professionals who have been trained in their specialty and have enjoyed years of experience in the pursuit of it. The layman in his ignorance tends to oversimplify the task at which in objective fashion he may turn a passing glance. Take ministers, for example, who are of course laymen in the field of business. How easily they settle questions of wages and hours, of losses and profits! How ready they are with blue prints that map out the reorganization of the whole industrial system and show how to revolutionize the present economic order! Countless laymen in the field of medicine pathetically pin their faith to quack nostrums and secretly think that physicians trained in the healing of minds and bodies know less about the art than a long-haired fanatic who operates on guesswork and widely advertises spectacular cures. We find the same situation in the law. Many laymen—with reputations for general intelligence, too—think that "lawyers are all crooks," that they spend too much time on "precedents," that they just string out their arguments interminably for the sake of a big fee "when I could settle the whole case in fifteen minutes."

This lay attitude so common in all lines of human endeavor is found sometimes in aggravated, not to say aggravating, form even in the church. The average layman looks upon church work from the business angle. He wants "results" defined just as they are in the world of affairs. He wants "success" measured in terms of large contributions, large church attendance, an impressive building, a popular minister who can preach interestingly and "mix" with people. How infrequently does the layman, unless he is a man of profound piety, wide reading, and rich experience in church work, possess anything like a clear understanding of the real purpose of the church and of the methods that can be used legitimately in achieving that purpose! When it comes to the practical administration of church work, this same weakness is apparent. Said a district superintendent not long ago to a group of laymen who were insisting on a change of pastor: "You desire to employ the Methodist method in getting rid of your present pastor, but you want to

use the Congregational method in securing a new one."

The coming of laymen into greater power in Methodism is a development of large and inspiring promise. They should face their new opportunities and responsibilities, not in the mood of "Now we will show the ministers how to run the church," but in the spirit of deep humility, open-mindedness, and teachableness. If the church is worth while, and if it is indeed the instrument that God proposes to use to change men and nations and to bring in a new order of things upon the earth, Christian workers ought to be willing to take their task seriously enough to prepare for it. Great problems in this field can be solved neither by intuition nor altogether by training and experience in the business world. Hard study is needed. Prayer that is prayer is required. Why is it that so many laymen think it is unnecessary for them to read books on religion and the church in order to prepare for effective Christian leadership? Why are they content to rest on the old traditions, to repeat the old slogans, to think in old ways, when a great new day is dawning and God is preparing a new world in which our children and our children's children are to live? "Read, study, prepare, pray." This is our four-word exhortation to laymen as they face their new day.

Spring Reading

Nearly 160 pages of inspiring and informing reading for wide-awake ministers and laymen have just reached the editorial desk of the HERALD. These pages constitute the spring number of *Religion in Life,* the best theological and religious magazine in America, barrng none. Under the excellent leadership of Dr. John W. Langdale, book editor of the Methodist Episcopal Church, this quarterly has been steadily growing "better and better."

In the number before us appear arresting contributions on topics of vital current interest. For example, there are "The Meaning of History," written by H. Wheeler Robinson, principal of Regent's Park College, Oxford, England; "A View of Europe," from the pen of Charles C. Selecman, a bishop of The Methodist Church; and "Polity as a Bar to Church Union," by Nolan B. Harmon, Jr., minister of Greene Memorial Methodist Church, Roanoke, Va. Thomas Nixon Carver, professor of political economy, emeritus, Harvard University, furnishes a penetrating discussion on "Harnessing Human Motives" which readers of ZIONS HERALD who have become interested in the Danforth articles on motivation that have been appearing in this paper will desire to read. Edward W. Blakeman, counselor in religious education at the University of Michigan, writing from the student point of view, addresses himself to another timely subject, "A Churchmanship for Our Times."

All in all, the spring number of *Religion in Life* should find its way into every minister's study, into every Methodist home. A careful reading of it is almost bound to lead to a year's subscription t magazine.

Charley Andrews

Widely known and loved throughout the l and breadth of India was Dr. Charles Freer And who died on Thursday of last week. He was he Rabindranath Tagore's Institution at Santiniket the Province of Bengal and a warm personal frie Mahatma Gandhi. Dr. Andrews, a graduate honor scholar) of Pemb College, Cambridge, thirty-five years as a mis ary in India, much of time as a free-lance w and conciliator in labor racial problems. Affection known to millions of In simply as "Charley Andre this distinguished leader one of the foremost aut ties on labor and opium p lems and is said to have vi most of the country's 800 villages. In 1932 he acte intermediary between Ga and the Viceroy. Dr. And was a prolific writer. Am his books are "Maha Gandhi: His Own St "Mahatma Gandhi's Id and "Mahatma Gandhi Work"; also "Renaissanc India," "The Indian P lem," "What I Owe Christ," and "Christ in the Silence."

When on a visit to Boston some years ago, Andrews told the editor of the HERALD of a rem once made by one of his classmates at Cambri who had attained very high distinction in gov ment circles. This man, knowing that Andrews ranked very high in scholarship at Cambridge, him that he had made a fool of himself by becom a missionary. But from the standpoint of worth-w life investment and far-reaching influence for Ch this noble leader, who at his death received recogni in the form of nearly a column of *New York Ti* space, probably outranked all his university classma

Tighter and Tighter

Six important leaks in the British blockade of G many led Neville Chamberlain to proclaim last w that the blockade should be greatly intensified. said, "The Allies are determined to prosecute the e nomic war to the utmost in their power." The holes in the system of blockade are Scandinavia, "low countries" to the east of Germany, Russia, R mania, Jugoslavia, and Italy. Britain hopes to stop leaks by following a stiffer diplomatic attitude tow the neutrals, by limiting exports to them, and by b ing up products to prevent their falling into N hands.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

★

William G. Chanter

There is a story tucked away in the Book of Numbers which is worth reading over for at least two reasons. It is in the thirteenth and fourteenth chapters and it presents a vivid picture of a great man facing failure and turning it into success, while at the same time it is a study of the basic problem of the democracy that is at this very moment on trial for its life.

All the children of Israel murmured against Moses and against Aaron.

To Moses the breakdown of the Israelite people at Kadesh meant an appalling tragedy. He had rescued this people from slavery, he had brought to them the Law of the true God, he had struggled against one outbreak after another of their mutinous folly, and now at last he had led them to the borders of the promised land. All that remained was for them to go forward with faith and courage and they would possess their long-looked-for heritage. But just when the great hour of Moses' life and Israel's history was about to strike, the nation disintegrated into a swam of wailing, spiritless slaves. For Moses the great hour never struck—the mainspring of the clock had snapped. Once again he had failed. Once again his people had rejected him. And surely this failure was final—he was too old to begin again. Nor had he any other cause to which he might devote himself. Save as the redeemer of Israel he had no place in the world. The idea that seems to have presented itself to his mind of building a new nation around his few faithful followers had no attraction for him.

Of course this made this failure desperately final. His heart had been given to these people and he could not take it back again. But it was this entire devotion of Moses to his purpose which enabled him to turn his failure into success. For it meant that he had given himself to a cause greater than he was, and that his failure was not of ultimate importance since it could not mean the destruction of a cause to which God Himself was pledged, a God whose greatest power was His everlasting mercy and His eternal patience.

From the shattered promise of his hour of triumph, Moses turned back to the desert, to long dreary years of dealing with the cowardly and fearful conservatism of his own contemporaries and the rash impatience of the youth who had been brought up by those unlovely elders who at Kadesh wept at the mere distant prospect of hardship and danger. He turned without complaint and without losing hope to the drab task of waiting till a new generation had replaced his own and new leaders were ready to take his place. For he knew, and history was to vindicate his faith, that these gray years were to be the years of his own final triumph, that by accepting the failure of the present he was making himself the heir of the ages.

Doesn't this mean something for us in these dark days? Moses survived this terrible ordeal because he had a faith in the possibilities of an impossible people, a faith so strong that it enabled him to forget himself in dedication to a task the glory of which not even the desert years could dim. Surely if our own religion has done much for us, we can with Moses endure as seeing Him who is invisible. Surely we can share the serene faith of Whittier's lines:

> Let the thick curtain fall;
> I better know than all
> How little I have gained,
> How vast the unattained.
>
> Others shall sing the song,
> Others shall right the wrong,—
> Finish what I begin,
> And all I fail of win.
>
> Ring, bells in unreared steeples,
> The joy of unborn peoples!
> Sound, trumpets far off blown,
> Your triumph is my own!

Our wives and our little ones will be a prey: were it not better for us to return into Egypt?

Moses at Kadesh attains heroic proportions in his faith and patience. But what of his people? Do they not illustrate the central problem of democracy, which must always be the attainment by the people, the demos, of fitness to exercise rule? These unhappy Israelites had welcomed the chance of release from Egyptian slavery, but once they were confronted with the necessity of assuming responsibility, they showed neither courage nor intelligence. They were free only physically.

The basic need of people who would rule themselves is the ability to face the fact that the power to rule is the power to accept responsiblity and to shoulder duties. No very edifying spectacle is presented by a democracy which regards its representative Congress as a menace or a joke, and heaves a sigh of relief when it adjourns. No great evidence of power to rule is to be found in a democracy which clamors for peace and seriously thinks that it can get what it wants by a kind of secession from the world—an exhibition of wishful thinking born of an unwillingness to face the stern fact that the making of a durable peace is quite as arduous (though infinitely more fruitful) as waging a war. Nor is there much hope in the spectacle of a democracy which so worships material prosperity that it welcomes an orgy of liquor-selling and race-track gambling for the sake of the taxes that can be collected from these ignoble experiments. What inspiration can be drawn from the sight of the general supine acceptance of "polite" drinking for no other reason than the desire to be with the crowd?

This ridiculous exhibition at Kadesh might have made Moses despair of democracy. But it did not. Nor should we despair. For we are followers of One who never doubted that men were sons of God and that the multitude in all its fevered ways was still the divine harvest. In His good time the Lord God will lead His people to the place where they can rule as kings and priests. It will take more than forty years—but the foundation of God standeth sure.

How to Build a Congregation

III. SUCCESSFUL MOTIVATORS IN RELIGION

GEORGE NEWLON DANFORTH

In the last article, seven of the twelve Motivation Laws were covered. The remaining five can be hurried through.

THE FAMILY AND GROUP MOTIVATION LAW

People have a hunger to feel that they are welded together in a community of mutual interests. These interests may be based upon family ties, geographical ties, race ties, weldings of party, school, army, or other groups. Whenever we use any procedure that causes people to feel that they are mutually protected by virtue of any of these ties, we are using a Family and Group Motivation Technique. It is a fascinating and easy technique to use, but carried to its ultimate conclusion is dangerous and has a high degree of flare-back possibilities. It has led to many of the bitter and bloody religious wars of the past, and is responsible for the periodic outbreaks of Jewish persecution.

In the church field we should be careful to develop this motivating impulse around some *all-inclusive ideal* rather than an *exclusive* physical entity.

THE COMPANIONSHIP MOTIVATION LAW

This is naturally based upon the old gregarious impulse. It differs from the Family and Group Appeal in that people have a craving not only for some particular group to which they can belong but also for plain old-fashioned companionship.

THE HEALTH AND BEAUTY MOTIVATION LAW

Any method whereby a person is given a sense of physical well-being or an æsthetic thrill by things of beauty is an application of the Health and Beauty Law. This principle is applied in the advertising field by means of rich color combinations, harmonious layouts, beautiful natural scenes, and by associating the product for sale with items or surroundings of accepted natural beauty.

THE SEX MOTIVATION LAW

The Sex Motivation Law is much more than the old biological urge. There is in it, as in the Religious Motivation Law, a combination of practically all the other human hungers.

THE RELIGIOUS MOTIVATION LAW

All people have an instinctive longing for permanency, safety, and spiritual uplift. There is an interesting parallel, it seems to me, between the security urge and the religious urge. The security urge is a craving for safety *in the present,* while the religious hunger is based to some extent upon a craving *for future security*. That may explan why the degree of religious interest seems to vary inversely with the degree of economic prosperity.

The religious hunger, like the sex hunger, is a composite. Therefore the church, in fulfilling the religious hunger, must use all the other Motivation Techniques.

I have referred in the previous articles to several leaders in the business and political fields, noting a few of the ways in which they used these motivating principles. None of them, however, have ever used these laws as dramatically and effectively and completely as have some of the great religious leaders.

BISHOP JOHN H. VINCENT

When Bishop John H. Vincent founded Chautauqua he was using the Progress Motivation Law by the mere fact that he was introducing something new. He immediately grouped his students into circles or clubs, thus gaining the effect of the Family and Group Law. At the end of the course of study, each pupil subjected himself to what amounted to an examination. Upon meeting the standard that was set, he received a diploma. This, of course, is a way of using the Superiority Technique. The fortunate ones were then invited to some central place to attend a special Chautauqua meeting. This again was an award that had an element of superiority in it coupled with a distinct acquisitive fulfilment. The Chautauqua meetings themselves were masterpieces of showmanship based upon activity.

Bishop Vincent worked all this out in detail, and when it was completed it made what might be called a perfectly balanced diet for emotionally starved people.

JOHN WESLEY

John Wesley came upon the scene when English life was drab and static. People were suffering from emotional malnutrition, and John Wesley, with his three doctrines, satisfied their hungers. He promised people that they could change. That in itself broke the prisons of formality in which they had become enmeshed. It was fulfilling the progress want. He promised that they could be sanctified and that they could be irrevocably saved. Here was a refreshing note of certainty, and it fulfilled the longing for security. John Wesley, like Bishop Vincent, organized these people in groups.

Testimony or experience meetings were one of Wesley's favorite techniques. A testimony meeting has in it the ability to fulfil several of the emotional hungers. There is activity, and there is curiosity. There is also the feeling of importance and superiority that the testifier receives by this vehicle of self-expression. Personally, I regret to see these meetings rapidly disappearing. I should almost say that we were taking away one of the simplest but most satisfying of emotional foods.

John Wesley was at the same time a great leader in all benevolent works. He was possibly the originator of the itinerant nursing system. This work of benevolence likewise was an emotional outlet. It made people feel important. It is interesting to note also that his meetings with his leaders were conducted in the question-and-answer manner, which gives much more activity to a meeting than any course of lectures possibly can.

BROOKS AND BEECHER

In considering the different Motivation Techniques it should be borne in mind that the technique employed must be suitable for the personality of the motivator. Phillips Brooks and Henry Ward Beecher illustrate this point.

Possibly Phillips Brooks's outstanding characteristics were his humanness, his compassion, and his understanding. His sermons were full of human-interest stories and,

upled with the personal attention which he was always id to give to individuals either great or small, fulfilled e gnawing hunger people have for human companionip. This, then, was Phillips Brooks's major Motivation echnique, and it fitted his personality.

Henry Ward Beecher was of a more dynamic and imagative type and the Activity Law was better adapted to s particular talents. In modern language, Beecher would ive been called an admirable showman. For example, hen he auctioned the Negro girl from his pulpit to amatize the slavery situation, he took from the collecon box a gold ring that some person in the congregation id contributed, and put it on the colored girl's finger ith the benediction "This is your ring of freedom."

A Suggested Check List

It would be impossible even to list the many techniques iat an individual minister could use in developing the ze and strength of his congregation. There are hundreds, not thousands of them. I am going to suggest the idea, owever, that each minister take an 8½-by-11 inch notebook, divide it into twelve parts, and label each part for ne of the Twelve Motivation Appeals, Then he will owly begin to fill up this notebook, putting into the roper section the techniques that he himself has used or as heard about.

It might be entirely appropriate for the General Conferince or some Methodist magazine to establish a service nder some such title as "Methodist Ministers' Motivation Manual." This, published in loose-leaf form, would furiish a continuous supply of new and refreshing motivaion techniques from which a minister could take those best suited to his needs.

A Contest on the Extra Mile

The coming General and Jurisdictional Conferences night well give serious thought to this whole program of nass motivation in planning for the future work of the lenomination. There is no mass motivation in statistical eports, and there is little motivation in facts and figures. To stir the souls of men, a picture must be painted—a picture new enough, bright enough, and grand enough to tir men's hearts.

What if the General Conference were to establish a oundation under a title such as "The 'Extra Mile' Award Foundation"? What if it were to set itself, through the churches, the papers, and the radio, to hunt out people, both within the denomination and without, who through some voluntary act, great or small, had set examples in Christian citizenship by going the "extra mile"? The idea would be developed as an annual contest either sectionally or nationally. If it were properly worked out, there could be a tremendous amount of motivating power engendered.

Fundamentally, this was one of Christ's favorite techniques. He did not give long, dry dissertations upon economics or sociology. Rather, going into the highways and byways, He found examples of people who had gone the "extra mile," and He told their stories.

The Dollar Value of Inspiration

What if the General Conference were to set up a fund to make a study under some such title as "The Economic Value of Inspiration" or "The Dollars and Cents Value of Inspiration"?

Here is the motivation reasoning back of that title: Today there are millions of business men who have strayed away from any religious associations. Their minds have been closed to any authority emanating from church or religious circles. To quote to them any religious authority, either ancient or modern, is useless.

The question then becomes, "How can they be interested?" This can be done only through approaching their minds on a subject they are now interested in from an authority they respect and in the language they understand. Then, having captured their attention on a subject they are interested in, by progressive steps we may carry them to a subject that we are interested in.

This General Conference commission would make a study of how much money General Electric and General Motors spend upon inspiring their sales forces and the dollar profits they derive from it. It would make a study of the amount of money the United States Army spends upon the building of morale and the effects in added attack power. It would quote Alexis Carrel and recent studies made on the expulsion of carbon dioxide under a feeling of despair and under a feeling of encouragement. It would carry these figures, which show a ratio of one to three, into the field of food consumption and show that uninspired people actually need more boatloads of wheat than inspired people. The boatloads of wheat represent millions of dollars. This is the language that business men understand and respect.

The approach to the business man having been made on his own ground, it is very much easier then to carry his mind into the field that the Methodist General Conference is more interested in. It would not be at all difficult to demonstrate that there is more inspiration in religion than in any other source. Then the business man says, "There may be something to this. I guess I will go and see."

Such a report, once made, should be published, not by The Methodist Book Concern, but by some secular publisher such as Harpers. The study set up in this manner would form a perfect motivation vehicle.

(Since this article was written, a group has formed itself to develop both the ideas set forth under these last two subheads. But there are plenty more. It seems to indicate, however, how rapidly sound motivation ideas can grow.)

Jesus' Approach Techniques

The whole procedure is good pedagogy. It is approaching the prospect from the avenues of his own interests and then moving him into our interests. A past master in using this particular approach was Christ Himself. When He spoke to the seafaring men He began with what interested them as fishermen. When He spoke with the woman at the well He did not say, "Good-afternoon, I am Jesus of Nazareth." He said, in substance, "I can give you water," which is what the woman wanted. Then she, led by the curiosity and acquisitive hungers, wanted Him to go on and explain further.

As I think of this subject of motivation I am more and more convinced that we must know more about human beings. We must find out more about their emotional hungers as we are finding out more about their physical hungers, and as we acquire this knowledge we must be governed by it. But we must take human beings as they are, and not as we wish they were.

I started this series of articles with the thesis that a knowledge of motivation on the part of a minister would increase the size and quality of his congregation. I believe it is true.

If Methodists should set themselves to a serious and unemotional study of emotions, they would be blazing a trail that would pay dividends not only for The Methodist Church but for the world in general.

WHAT OF MINISTERIAL TRAINING?

F. BRINGLE MCINTOSH

For the last fifteen years it has been my privilege to be closely identified with the program of ministerial training in what has been called "the largest Conference in Methodism." During that time, there has grown upon me the conviction that certain changes in our program of training ought to be inaugurated.

Now that the reconstruction of Methodism is well under way, it seems to me that the time is at hand for a sane reorganization of that program. The very progress and development of our ministry has made such change imperative. For instance, it has become increasingly difficult to meet the needs of the effective ministry and the accepted supply pastor by means of the same program. Fewer and fewer of our Conference men come up through the course of study which was set up for that particular purpose. And this will be increasingly true, for many of the Conferences now specify seminary graduation as requirement for admission. That is as it should be. On the other hand, more and more the Conference courses are being pursued by the accepted supply men who may not aspire to Conference membership. So there is an ever increasing divergence, and the Boards of Ministerial Training and the Summer Schools attempt the ever growing impossibility, *i.e.* to minister to the needs of the accepted supply pastor, who may or may not be equipped to appropriate what is offered, and likewise to the seminary graduate, who at least possesses the reputation for intellectual acumen.

These and numerous other considerations have led me to believe that the time is at hand when some changes ought to be made to the end that our program may be more efficient and effective. Few people claim to know exactly what ought to be done. Many suggestions have been made on occasion. Of all those that have come to my attention, the following appeal to me as being worthy of careful consideration:

First: That the Commission on Courses of Study—or its successor—should be an integral part of the Board of Education, having as its specific prerogative all matters having to do with the education and training of the ministry of our church.

Second: That the Conference Board of Ministerial Training, or its successor, be an integral part of the Conference Board of Education and that it have complete supervision of all matters pertaining to the education and training of the ministers of the Annual Conference and subdivisions thereof.

Third: That a course of study be set up by the commission, or its successor, for the use of those Conferences where seminary graduation is not yet a requirement for admission.

Fourth: That a separate course of study be set up for the training of accepted supply pastors and local preachers, particularly designed to meet their particular needs and give assistance in their work. And that the Conference boards give supervision, through District Conferences where they exist, to the education of all local preachers of the Conference.

Fifth: That summer schools of ministerial training be established by the Conference boards, where the men in the courses may receive instruction, take examinations in their studies, and thus complete their work year by year.

Sixth: That all Methodist theological seminaries be asked to offer short-term summer courses, as some are now doing, designed for the seminary graduate; that these courses taken in residence be the culmination of a year's correspondence study and that academic credit be offered on the completion of the resident work. Let it also be arranged that the correspondence study may be pursued apart from the resident work and that recognition other than academic credit be offered on the completion of the correspondence work.

It will be readily recognized that these suggestions are not exhaustive. I am, however, confident that if they are followed with a latitude of variation, they will accomplish four results that need to be realized:

1. They will correlate and unify the educational work of The Methodist Church.
2. They will adequately care for the educational needs of all classes of our ministers.
3. They will offer and encourage continued study on the part of all ministers and, where such is deserved, give opportunity for academic recognition for good and honest work done.
4. They will put our seminaries in the ascendency in the whole matter of the continuous program of education of the ministry of the new Methodist Church.

The time is at hand. Let us make some such changes.

What's in the Movies

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LILLIAN WHITE

"Rebecca"

"Rebecca" is very well done indeed, and adults and young people will find it entertaining and absorbing. It has been skilfully directed by Alfred Hitchcock, the English importation of "Thirty-Nine Steps" and "The Lady Vanishes" fame. He knows how to create emotional atmosphere as well as tell a story. A mysterious befogged atmosphere begins with the first shot of the mist-hung drive of the great house, and hangs over the entire picture. The cumulative effect of the R monogram illustrates superbly the use of visual detail—the R's on the desk set, the pillow-case, and then almost unbearably Mrs. De Winter draws a handkerchief out of the raincoat pocket to dry her tears and there is a large R in the corner of the handkerchief. This makes Rebecca's overshadowing presence almost palpable.

Every character is very well done, even the briefest ones. The poor crazy Ben and the even crazier Mrs. Van Hopper seem absolutely perfect. I think I shall never forget Mrs. Van Hopper. This is not to say that the longer parts are not also good. Joan Fontaine is the charmingly fearful wife. She is so convincing that one wonders at Mr. De Winter's being cruel enough to put her in the position of heading such an establishment. One feels that life will be happier for them when the enormous old mansion is gone forever. Joan Fontaine as Mrs. De Winter seems to me to be just the sort of wife Mr. De Winter would want after living with Rebecca, because of her limitless capacity for adoring him. Lawrence Olivier as the dark, haunted lover is well cast and performs his part impeccably. My only question would be whether a man with the thing preying on his mind that he had would show it as he does; that is, be a delicate, sweet lover, but always restrained. I was so sure that he did not really love the second wife much that even the end of the picture could hardly change my mind.

"Rebecca" has just a little too much of the Alfred Hitchcock touch to suit me, especially in the part played by Judith Anderson. She is so creepy and melodramatic that it cheapens the picture in the direction of such mysteries as "The Cat and the Canary."

People who have read Daphne du Maurier's novel say that this film follows its story closely except that De Winter is not pic-

tured as having murdered his first wife. According to the Production Code, crime must be punished, but in this story De Winter lives and looks forward to a happy future. To me this is an illustration of the artificiality and superficiality of applying a detailed code of morals to the content of moving pictures or to any medium of art, for that matter.

Those who think that a moving picture, to be thoroughly entertaining, must have a message that relates to the experience of the audience will not be satisfied with "Rebecca." Not that there is no implicit message, but it is not made clear and strong. What we get is a sort of hybrid mystery yarn and psychological study. Personally I should have preferred to see the mystery definitely subordinated to the psychological study and the theme developed that fear is a terrible thing that plays havoc with all that is good in our lives.

"The Flag Speaks"

"The Flag Speaks" is an MGM propaganda short, unless one uses the term "propaganda" to refer only to the patriotic effusions of other countries, not ours. Much as I approve the part of this short that glorifies freedom and civil liberties, the part about respect for the flag smacks of flag-worship to me, and although I am not a Jehovah's Witness, I must say it shocks me as a member of the universal Christian faith.

"Johnny Apollo"

"Johnny Apollo" is fairly entertaining, and those may enjoy it who like Tyrone Power and Dorothy Lamour, if there be any of the latter (please forgive the sarcasm). Johnny Apollo's broker father is put into jail for embezzlement, but is pictured as a good sport because he takes his medicine without complaining and when in jail goes back cheerfully to boiler-making. It looks like "plain folks" propaganda for the big business man. When the son gets into trouble he must patiently serve his sentence too. There is implied here the philosophy that taking one's punishment pays a debt and squares one. Is this sound thinking?

THE CHURCH PRESS

The question of the church press looms up as of major importance. This editor sympathizes with the desire of many pastors for a paper so attractive that people cannot help subscribing for it. This self-raising subscription power would eliminate the necessity of pastoral persuasion. But there is nothing in experience or present observation to lead one to believe that it is possible. The fundamental reason for the small subscription lists of religious weeklies is the same as that which accounts for the disappearance of the midweek meeting and the attenuated interest in the Sunday night service; namely, a lack of interest in religion on the part of church people. There is a grave question whether the church will serve either itself or the world by succumbing to the mood of the hour, and trying to compete with purely secular magazines on the plane they occupy.

Two practical questions obtrude at this point. A paper of the sort mentioned would require at least half a million dollars of working capital for the first quadrennium, and that would all be used up by the end of the period. If wealthy and generous individuals can be induced to put up that sum of money, well and good; but if the Methodist Publishing House is asked to do it, the money will have to come out of the pockets of retired preachers and that is bound to cause unpleasant repercussions. The sort of paper in mind cannot be built with less than the sum of money mentioned. A very popular magazine some time ago started a second publication. It had a deficit of $1,300,000 the first year; and today its margin of profit looks suspiciously like the amount of money it derives from the advertisements of tobacco and alcoholic liquors, fields which a church paper will not enter.

Ever since general advertising has been taken away from the religious press through the influence of the advertising agencies, the publishers have been afraid to charge their subscribers for the cost of the paper produced. For the most part the latter have been educated to pay not more than $2 per year for a religious paper. But the sort of attractively printed and brilliantly edited publication that our friends have in mind would have to be sold at a price of not less than $3 or $4 (*Churchman*, $4; *Living Church*, $4; *Nation, New Republic, Commonweal, America, Christian Century*, $4 or $5). No quantity subscription list can be gotten at that rate. The Roman Catholic *Our Sunday Visitor* circulates 400,000 copies, but the price is only $1 and the paper itself is cheaply produced—four pages using newsprint paper.

Bishop John M. Moore, who is now editing the *Southwestern Advocate* at Dallas, endorses Bishop Oxnam's idea for jurisdictional papers in addition to a general national paper. We do not find ourselves in agreement with either of these wise men. The first principle that the General Conference of 1940 should have in mind is:

Let no paper be discontinued.

Every merger of religious papers is a funeral and not a wedding, and the resulting paper usually has no more subscribers than either one of the merging publications. For a church of 8,000,000 members the number of weekly religious papers now published is ridiculously small. . . .

But nothing is more obvious than the fact that nobody has gone into this matter with sufficient thoroughness and breadth to enable it to lay down any hard and fast rules regarding it. Therefore, this *Advocate* stands pat on its former suggestion that the way to preserve the values we now have is to maintain the status quo for another quadrennium, while a really representative committee, containing not only men related to the publishing end of the business, but also bishops, district superintendents, pastors, laymen, women, youth, and *editors*, should be given an opportunity to mobilize the information available to these various groups and draft a policy that might have some chance of success when it is finally presented to the church. Nothing is more certain than that there will be no plan ready for submission in the next thirty days which stands any chance of bettering the condition that now exists.—*The Christian Advocate*, Pacific Edition.

WHEN APRIL COMES

Mark A. Dawber

When April comes with all its springtime glow,
You will forget the winter with its cold and snow,
You will be conscious of the sunshine and the rain
When April comes again.

Then all the world will break forth with new urge;
The trees, their winter garments cast aside; there will emerge
New life in every leaf and flower and grain
When April comes again.

So is it with our human lives: the "winter of our discontent,"
The bitter word we spoke but never meant—
All vanish when love's springtime in our hearts shall reign,
When April comes again.

So shall it be in that dread hour when winter's death
Reminds us of our life now spent. Then in my parting breath,
I shall be conscious of eternal springtime; it will banish pain—
When April comes again.

Then in the resurrection morn, when those we thought were dead
Shall come to life,
There shall be no more sorrow, no more parting, no more strife;
The springtime of the life eternal shall remain—
When April comes again.

PERSONS

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Mr. and Mrs. A. L. Holmes of Melrose are celebrating their golden wedding anniversary on Tuesday of this week, April 9, in St. Petersburg, Fla., with an informal "at home" at their apartment, 285 18th Avenue, South. They were married in Fall River by the bride's father, Rev. Walter Ela of the New England Southern Conference. During all the years since then they have lived in Melrose and have been active members of the Melrose Methodist Church. While in St. Petersburg, where they have spent the last seven winters, they have regularly attended the First Avenue Methodist Church. Mr. Holmes, who was in business in Boston for forty years and who will be eighty this year, is an ardent member of the famous Three Quarters Century Club of St. Petersburg. Mr. and Mrs. Holmes have taken Zions Herald throughout their married life and have read the paper since childhood. Their family consists of four children and three grandchildren. In April, 1913, Mrs. Holmes's parents, Rev. and Mrs. Walter Ela, celebrated their golden wedding.

Rev. Alfred G. Hempstead of Bucksport, Maine, suffered a double bereavement last week. His mother, Mrs. Frank E. Hempstead, died on Friday in New London, Conn., and his sister, Mrs. Alexander Ames, died in Spokane, Wash., on Tuesday and was buried on Friday.

Mrs. Ezra Squier Tipple died at her home in New York City on March 28, after a lingering illness. The funeral was held on the 30th at Drew, where her husband served as president for seventeen years—as professor, president, and president emeritus for a total of thirty-one years, until his death in 1936. Mrs. Tipple is remembered by the hundreds of Drew men who passed through the seminary in her day as a gracious personal friend. She and President Tipple were jointly responsible for the transforming of Drew Forest into one of the loveliest campuses in the East; for great progress on the part of the institution in academic matters and in financial stability; and for the establishment, since their retirement from active administrative duties, of the Drew Lectureship in Christian Biography. Her funeral service, in accordance with her own wishes, was simple and brief, participated in by President Arlo Ayres Brown, Dean Lynn Harold Hough, and Professor J. Newton Davies, of Drew, assisted by President William Pearson Tolley of Allegheny College, Dr. Eric M. North of the American Bible Society, and Dr. Ralph W. Sockman of Christ Church, New York.

Since arriving in the United States from Manila, Rev. Walter Brooks Foley, with Mrs. Foley and Frances Helen, has driven across southern United States to Florida. They are leaving there on Monday of this week for Washington, D. C., where Dr. Foley will attend a conference, April 9-14, of the Foreign Missions Conference on the program in the Philippines for the next five years. The Foleys will then come north to New York and Boston. Dr. Foley is scheduled to preach in his home church, Pope Memorial, North Cohasset, on Sunday morning, April 21, and in the East Weymouth Methodist Church that evening at a special rally of the Old Colony Circuit League, of which he was president nearly twenty years ago.

Rev. W. Lorimer Sargeant, assistant pastor of Wesley Methodist Church, Worcester, has accepted, subject to the approval of the appointing powers at the coming Conference session, an invitation to become pastor at First Methodist Church, West Springfield, and West Agawam.

Tilton School, Tilton, N. H., has lost a distinguished alumnus in the death of Craven Laycock, dean emeritus of Dartmouth College, which occurred suddenly last week Thursday in Hanover, N. H. Dr. Laycock was born in England in 1866 and came to the United States in 1882. He graduated from Tilton in 1892 and from Dartmouth four years later. His connection with the Dartmouth faculty began in 1897 and continued until his death —a period of forty-two years. He is survived by his wife, the former Florence A. Hill of Tilton, two daughters, and a grandson.

Rev. E. M. Moffatt, secretary of the Executive Board of the Methodist Church in Southern Asia (India and Burma), called at the Herald office Saturday morning and discussed the India situation today as it affects the missionaries. Mr. Moffatt has been on furlough in the United States for a number of months. His son, E. Marston Moffatt, Jr., is one of eight Harvard juniors elected to Phi Beta Kappa, national honorary scholarship fraternity, this year. He was educated at the Woodstock School in India.

Dr. Frank Kingdon has announced his resignation from the presidency of the University of Newark to devote his full time to educational work for the promotion of a higher appreciation and understanding of democracy. He will continue as educational director of the Citizenship Educational Service, in which capacity he has served for the past year while on leave of absence from the university.

The death of Jane Elizabeth Eastman of Winthrop, widow of Rev. Cyrus L. Eastman of the New England Conference, occurred early Sunday morning. Mrs. Eastman was in her ninety-third year, and had been a member of the Methodist Church for eighty-one years. From childhood, the Bible was her one guide. Her father, Thomas Cassidy, became a subscriber to Zions Herald before he was married, and she herself had been a lifelong reader of the paper. The woman's missionary organizations, both home and foreign, had always claimed her interest. She was a cousin of the late Rev. William Morton Cassidy of the New England Conference. Mrs. Eastman had enjoyed remarkable health during her long life, never having had a doctor, it is said, until her final illness. Rev. A. F. Reimer of Tremont Street Church, Boston, is to conduct the funeral service on Wednesday afternoon at Woodlawn Cemetery in Everett.

Rev. and Mrs. Meredith F. Eller were tendered a surprise on Friday evening of last week, in celebration of their fifth wedding anniversary, by members and friends of the Methodist churches at Mapleville and Glendale, R. I., of which Mr. Eller is pastor. The gathering took place at the Mapleville church. A purse and flowers were presented. Out-of-town guests were Mr. Eller's parents, Rev. and Mrs. J. W. Eller of Mystic, Conn.

Daniel L. Lee is returning to China, after eight years of study in the United States, to become Conference director of religious education in the West China Conference under the Joint Committee on Religious Education in Foreign Fields, Rev. Wade Crawford Barclay, secretary. Mr. Lee will sail from San Francisco on April 11. During his stay in this country he has

arned the master of arts and bachelor of divinity degrees at Drew University, and has completed all residence requirements for the doctorate of philosophy. A graduate of Yenching University and former member of the faculty of Peking Academy, Mr. Lee expects to be ordained in the West China Conference shortly after his return.

Rev. Ferdinand Sigg and Gottfried Frei are the ministerial and lay delegates elected to the General Conference by the Switzerland Conference, according to a cablegram received by the Board of Foreign Missions from Bishop John L. Nuelsen. They will arrive in New York, April 16, on the S. S. "Manhattan," with Bishop Nuelsen.

Friends of Rev. C. C. Whidden are observing his eightieth birthday on Tuesday of this week, April 9, and the fifty-third anniversary of his admission into the Maine Conference. His present address is Freeport, Maine.

Emmanuel Taylor of Maynard died at his home Sunday morning, March 21, in his seventy-seventh year. Born in England, Mr. Taylor came to this country in 1886, residing in Lisbon Falls, Maine, where he was an active worker for Methodism, helping build the Methodist Church there, and preaching in the surrounding communities. He moved to Maynard thirty-five years ago and since that time had been a faithful worker in the church there. He was a local preacher, Sunday school superintendent for a number of years, and held many other church offices. He regularly attended sessions of the New England Conference as a lay delegate. Services were conducted by his pastor, Rev. Eaton B. Marshall. Burial was in Glenwood Cemetery. A daughter and three sons survive.

Dr. Arthur Norman Holcombe, professor of government and head of the Department of Government in Harvard University, is delivering the Bacon Lectures at Boston University on Monday, Wednesday, and Friday mornings of this week. His subject is sectionalism and politics under the Constitution. The Bacon Lectures were founded in 1926 by Mrs. Robert Bacon for the purpose of stimulating deeper study of the Constitution, its antecedents, history, and doctrine, with its results and implications, The first prize of fifty dollars in the Bacon Prize Essay Contest conducted in connection with the lectures was won this year by Melville E. Osborne, Jr., of Brockton, a student in the Boston University Graduate School, who wrote on "American Free Speech—Contribution to Democracy." He is the younger son of Rev. Melville E. Osborne, pastor of Franklin Methodist Church, Brockton.

With Our Writers

Stanley O. MacMullen, Newton; member of the Book Committee of the Methodist Episcopal Church.

George Newlon Danforth, Boston; a layman with training and wide experience in the field of human motivation.

F. Bringle McIntosh, Columbus, Ohio; pastor of First Methodist Church and chairman of the Board of Ministerial Training of the Ohio Conference.

Mark A. Dawber, New York; executive secretary of the Home Missions Council.

Rev. Benjamin G. Seaboyer, pastor of the Wilmington Methodist Church, celebrated his golden jubilee in the ministry on Sunday, March 31. On the evening of that day, the official board of the church gave a reception in his honor which was attended by more than six hundred friends and church members. Speakers represented the local church, the Conference, the community, and previous churches served by Mr. Seaboyer. Letters were read from several ministers and friends who could not be present. Mr. Seaboyer received many gifts, flowers, and cards of greeting. Mrs. Seaboyer also was remembered, it being her birthday anniversary. Mr. Seaboyer came to Wilmington seven years ago, after a fifteen-year pastorate in Wakefield. He has endeared himself to the people of the community, of all races and creeds.

Rev. L. H. King, pastor of St. Mark's Methodist Church, New York City, and candidate for Congress in 1938 from the 21st Congressional District, has been named as a delegate to the Republican National Convention.

Rev. T. Albert Moore, who died a week ago Sunday in Toronto at the age of seventy-nine, was a former moderator and retired secretary of the General Council of the United Church of Canada. Dr. Moore was appointed secretary of the General Council at the time of union in 1925 and held that office until his retirement in 1936. Prior to union he was secretary of the Board of Evangelism and Social Service of the Canadian Methodist Church and acted as secretary of the General Conference of that church. Dr. Moore played a prominent part in the realization of church union in Canada. He was secretary of the Methodist Committee on Church Union and was Methodist secretary of the Joint Committee on Church Union from 1914 to 1925. As secretary of the General Council, he did much in the following years as an administrator to guide the destinies of the United Church. His long service was recognized in 1932 when the church elected him to the moderatorship, the highest office within its gift.

EVENTS

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The Eastern Swedish Conference, meeting in Worcester last week, elected Rev. Edwin S. Dahl of Brooklyn, N. Y. as delegate to the General and Jurisdictional Conferences, with Rev. C. G. Ericson of Springfield as reserve. The lay delegate is Sven Stromberg of Pleasantville, N. Y., with J. F. Bengston of New York City as reserve. Mrs. Charles E. Simpson of Quincy, Mrs. Ivar F. Pearson of Worcester, and Mrs. Edwin S. Dahl of Brooklyn were elected delegates to the women's Provisional Jurisdictional Meeting.

A new Finnish congregation has been started at Tremont Street Methodist Church, Boston. Services are held Sunday afternoons at four o'clock by Rev. Oscar M. Poeld. Mr. Poeld received his degree from Boston University School of Theology, and is now enrolled in the university as a candidate for the doctorate of theology.

After weeks of preparation, eighty-three Methodist and Baptist churches in Knoxville, Tenn., began on Sunday what is said to be perhaps the largest simultaneous revival campaign ever held in the South. In addition to the special meetings in thirty-eight Methodist and forty-five Baptist churches, there will be down-town meetings at Tennessee Theater, in Market Square, and at the Union Bus Terminal, radio broadcasts, and a huge mass meeting next Sunday afternoon at U-T Memorial Auditorium. Rev. J. Homer Slutz, pastor of First Methodist Church, was one of the six Methodists on the committee that made the plans for the revival. Dr. Slutz and Rev. O. R. Tarwater of Maryville, Tenn., both alumni of Boston University School of Theology, are associated together in these services for the first time since postgraduate days.

NEW HORIZONS FOR YOUTH

World-Builders at Work

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CLARENCE F. AVEY

Battleships vs. Universities

Twelve million dollars! For that sum of money Boston University could fulfil the dream of its president, secure its centralized campus, and house its thousands of students in one of the most magnificent university structures in the United States. The model of the new campus and its proposed buildings which appeared on the last page of a recent issue of ZIONS HERALD aroused once again a trend of thought which has always been in this writer's mind whenever the subject of the new Boston University has been mentioned, namely, the contrast between the cost of preparation for war and the needs of our educational institutions.

For the cost of one modern battleship the president of Boston University might have *four universities* like the one he proposes, with enough money left over to provide $1000 scholarships for from fifty to one hundred worthy students each year. For the sum of money being expended each year on preparation for war in the United States, each state in the Union could have two great educational institutions like that proposed for B. U. Colleges and universities may battle with budgets, may plead for new plants and equipment, but the waste of war goes merrily on.

How long this madness is to continue is largely in the hands of this generation of youth to decide. The resources of the world are being devoured and youth is deprived of its birthright by the never-ending waste of war. When will the young people of our time become awake and raise a mighty voice of protest against the monster that hinders education, destroys culture, and starves the common people?

England is reported to be spending 9,000,000 pounds a day on the present war, more than half the national income; France is providing an outlay of the equivalent of $21,000,000 a day, more than her national income for 1939; while the amount is not known, the cost to Germany must be even more severe. While the nations indulge in the prodigalities of war, education languishes, children are deprived of schooling by the necessities of war, and civilization is set back indefinitely. The annual student strike against war, scheduled this season for April 19, might well dramatize this aspect of the problem of abolishing war.

"I Am an American"

A very valuable and interesting suggestion has come out of Hollywood recently and is underwritten by the enthusiasm of Edward Arnold, whom movie-goers will remember as playing the part of a political boss in "Mr. Smith Goes to Washington." Believing that the young American just turned twenty-one and accepting the responsibilities of citizenship does not have the seriousness of being an American properly impressed upon him, Mr. Arnold proposes a special day to be designated "I Am an American Day." On this occasion, youthful citizens would be given recognition and awakened to a realization of the rights, benefits, and obligations of American citizenship.

Already this idea has been observed when 5000 new citizens last June were fêted in the Hollywood Bowl. Manitowoc County, Wisconsin, on May 21, 1939, likewise made impressive recognition of 400 new voters and citizens who had previously taken training in the duties of citizenship.

Mr. Arnold's plan is to have a nationwide citizenship observance, in the form of an "I Am an American Day," to be held on the third Sunday in May, annually. A bill to set aside this date has already passed the House of Representatives, in Washington. A broadcast on behalf of the plan will take place on April 12.

Ancient Rome and Greece used to take note of their new citizens at the time of their coming of age. It is incredible that modern America has allowed this significant moment to pass by unheeded. We have emphasized the necessity of special training and recognition for the alien who desires citizenship, but have permitted the native-born young American to come to his majority and begin the duties of a citizen in a democracy without celebration of any sort.

It is to be hoped that Mr. Arnold's idea will "catch on" and that young people in churches and elsewhere over the nation will lend a helping hand.

Must Any Rule?

What territory in the Western Hemisphere has the highest death rate from tuberculosis; infant mortality two and a half times that of continental United States; less than half of its children with school privileges; sixty per cent. of its wage-earners out of work either part or all of the year; more than sixty per cent. of its children suffering from malnutrition? (Facts taken from literature of the Woman's Home Missionary Society of the Methodist Episcopal Church.)

Alas, it is a possession of the United States, an acquisition of our nation's foray into the "untried paths" of imperialism forty years ago, the island of Puerto Rico. Conditions in this insular possession of the United States illustrate the problems of all who would rule over others in the modern world. In spite of the benevolent purpose expressed by our government in its rule of Puerto Rico, conditions exist which we should scarcely tolerate in the mainland, and accusation is made against us, lest, in our zeal for minorities and persecuted groups in Europe, we should lack conscience for our own failures in this field.

The rule by the strong over the weak, the use of great nations and populations for the increase of wealth and prestige of those who by force have established the right to dominate, is one of the key problems in our present-day world. It is a problem that is not receiving a Christian answer.

Whenever in conversation the matter of colonial rule and exploitation is raised, the almost inevitable answer is: "Well, which would you rather have rule over you, Germany, or England or France?" and one is supposed to be silenced properly by this dilemma. Is it not time to say that the Christian question is, "Has *anybody* the right to exploit subject peoples without their consent?" whether it be England in India or Germany in Czechoslovakia?

The right of any nation to administer the affairs of another and to use its resources for personal gain, should be put under Christian scrutiny. For there is no likelihood of any real peace as long as some claim the right to rule the world, even though that rule be with a "conscience" and with benevolent intent.

New Hampshire Conference

Reported by W. R. Locke

The New Hampshire Annual Conference met for its 111th annual session in Colebrook with Bishop G. Bromley Oxnam presiding. This was the first time the Conference had ever met in this community. Accommodations for many of the members were provided in the Monadnock Hotel, and others were entertained in the homes of the townspeople.

Wednesday

The first business session was held on Wednesday afternoon, April 3. Devotional services conducted by Rev. A. E. Draper included a brief address by Bishop Oxnam. The roll was answered by 59 ministers, 6 accepted supplies, and 35 lay members. Rev. W. R. Locke was elected secretary and named as his assistants Miss Bessie Edson, Rev. J. T. Copplestone, Rev. Clyde Kimball, and Rev. B. G. Robbins. Rev. Richard Kellogg, treasurer, named as his assistants W. H. Davis, Rev. S. A. Laurin, Rev. E. C. Williams, and Rev. B. L. Thompson. Rev. Claude Adams, statistician, named as his assistants Rev. R. S. Holthaus, Rev. D. S. Barnett, and Rev. J. N. Barrett.

Words of welcome were spoken by Leonard Vancord, president of the Chamber of Commerce, and by Rev. Mace Crandall, president of the Upper Coos Ministerial Association. Bishop Oxnam replied. Following a brief recess, the Conference memorial service was held, Rev. W. B. Locke presiding. The memorial for Rev. J. R. Copplestone, written by his son, Rev. J. T. Copplestone, was read by Rev. Richard Kellogg. The reports of the two district superintendents were read and were received with enthusiasm. A new set of rules of order for the Conference was adopted.

In the evening session, at which Rev. B. G. Robbins presided, Rev. Eldon H. Martin, district superintendent of the Vermont Conference, spoke on evangelism.

Thursday

The devotional service Thursday morning was led by Rev. R. S. Proudfoot. Bishop Oxnam spoke. In the business session the bishop announced receipt of two checks: one from the Chartered Fund of $50 and one from The Methodist Book Concern of $276.58. They were ordered received and paid to the Board of Conference Claimants. Rev. L. O. Hartman spoke in the interests of independent Methodist journalism. Plans for the future entertainment of Conference were presented by the Conference Expense Commission. After a thorough discussion of the two alternative plans, the report of the commission was recommitted. Rev. Richard Kellogg, treasurer, read his report, and it was accepted. On the motion of Rev. L. W. Stringfellow, the Conference endorsed the setting up of District Conferences in accordance with the provisions of the Discipline.

The report of the Committee on the State of the Church was read, and after minor amendments was adopted. The report of the Committee on Economic and Social Relations was read and adopted. A resolution calling for the election of lay members for the quadrennium rather than for each year was adopted. Harry F. Keiser spoke briefly in the interests of The Methodist Book Concern. P. S. Nason spoke in the interests of the Northern New England School of Religious Education. An offering was received for the General Theological Library.

At the Prophetic Hour, concluding the morning session, Rev. George R. Wolverton spoke on "Thy Kingdom Come." At 2 P.M. a joint meeting was held of the Woman's Home and Woman's Foreign Missionary societies. Mrs. A. E. Baum presided, and Bishop Oxnam delivered the address.

The bishop presided at the women's Provisional Conference Meeting. For the National Board of Missions and Church Extension, the meeting nominated Mrs. L. W. Stringfellow, Mrs. E. C. Williams, and Mrs. Fred Crowell. For the Jurisdictional Board of Missions and Church Extension, Mrs. A. E. Baum was nominated. Elected as delegates to the Provisional Jurisdictional Meeting were Mrs. L. W. Stringfellow, Mrs. F. P. Fletcher, and Mrs. E. C. Williams.

Thursday evening was Laymen's Night. Dean John F. Thompson of Tilton Junior College, Conference lay leader, presided, and Howard W. Selby of West Newton, Mass., spoke on "What the Minister Expects of His Laymen."

Friday

The opening devotions of Friday morning were conducted by Rev. R. S. Holthaus. A ministers' quartet sang, and Bishop Oxnam spoke. F. P. Fletcher reported for the Committee on General Conference Memorials. A memorial was adopted requesting that the Historical Statement appearing on pages 3 to 8 of the 1939 Discipline be printed in pamphlet form for distribution at low cost. Other memorials dealt with Quarterly and Annual Conference organization and business. Later in the session, memorials were adopted with reference to the church press. One asked for a national press with jurisdictional supplements, and another asked that the set-up of the church press recognize the place and the value of the independent Methodist press, of which Zions Herald is a representative.

On nomination of the Conference Board of Lay Activities, the lay members elected John F. Thompson Conference lay leader. The Conference Commission on Finance reported again on plans for the entertainment of Conference, and asked that another year be granted it to study plans in operation in other Conferences.

A further step in church union was taken in action to receive into the New Hampshire Conference the membership, ministry, and property of St. George's Primitive Methodist Church of Methuen, Mass., situated within the bounds of the Conference. Rev. H. D. Hawver, reporting for a commission appointed by the bishop, recommended that the proposal for union be adopted and that immediate steps be taken for the transfer. The Conference Relations Committee reported that a satisfactory agreement had been reached with Rev. Joseph Gorton, pastor of St. George's Church, whereby he could be received into the Conference as soon as the proper legal and disciplinary requirements of the transfer could be fulfilled. Communications were read from Mr. Gorton and from a committee representing St. George's Church. The entire proposal was unanimously and enthusiastically adopted by the Conference. The report of the Board of Education, including a report from Tilton School and Junior College, was presented, and in the afternoon session it was adopted. At the Prophetic Hour, Rev. D. S. Barnett spoke on "Whence to the Prophet Comes His Prophecy?"

At 2 P.M., Rev. Ezra M. Cox stirred the hearts of his listeners with his accounts of mission work. At 3, a reception for the women of the Conference was held in the Hotel Monadnock. At the same hour a business session was held at the church. Rev. Claude Adams, statistician, read his report, and it was adopted. Other reports heard included the Board of Conference Claimants, the Sustentation Fund, the auditors, the treasurer of the Wesley Foundation Fund, and the Commission on Finance. The report of the treasurer of the trustees of the Conference, prepared by Rev. R. T. Wolcott, was read by Rev. E. T. Cooke. The Committee on World Relations presented a report that took its stand in opposition to the spirit of war in the world today and called on the church to educate in the spirit of peace. This report was adopted with enthusiasm. Following the adjournment of the Conference session, the Preachers' Aid Society held its annual meeting, at which its president, Rev. E. T. Cooke, presided.

The Conference entertainment Friday evening included musical selections by the ministers' quartet and an address by Bishop Oxnam on "Culture and Democracy."

Saturday

A brief devotional service was led by Rev. Joseph D'Alfonso.

The order of the day was the reception of new members and election to orders. Upon recommendation of the Board of Ministerial Training and the Conference Relations Committee, D. H. McAninch was received on trial and elected to deacon's orders. Upon the proper recommendations, the following men were elected to be received into full connection: N. C. Warburton, R. S. Proudfoot, and W. J. Campbell. Clyde Carter was elected local deacon. The following were recommended and elected to elder's orders: R. C. Sharp, R. W. E. MacKenzie, W. J. Campbell, and Miss Alice M. Gilman. The list of accepted supply pastors was read and accepted.

The place of holding the next annual session of the Conference was referred to the cabinet with power. The report of the Nominating Committee was read and adopted. By ballot, Rev. L. W. Stringfellow was elected as a trustee of Tilton School to serve for five years. Nominations to the National Board of Missions and Church Extension, brought in by the Conference Board of Missions and Church Extension and adopted, were Kenneth Borden, Miss Winifred Ellis, Rev. H. D. Hawver, and Charles Webb.

A supplementary report was brought in by the Board of Education. After considerable discussion, it was voted that funds for student work in the ensuing year be applied only to Christian Work, Incorporated, at the University of New Hampshire. The Conference approved the suggestion of employ

ing an Area director of religious education and ordered that as large offerings as possible be taken on Rally Day and applied to this purpose.

The Conference Relations Committee reported the written request of Rev. Leon Morse that he surrender his ministerial office and withdraw from the New Hampshire Conference. By vote of the Conference, the request was granted.

As the devotional address of the morning, Bishop Oxnam addressed the entering class on the fraternity of Christ. He asked the disciplinary questions and received the class into the Conference. The Prophetic Hour was conducted by Rev. O. M. Polhemus, who spoke on "Whence to the Prophet Comes His Consolation?"

The Conference Epworth League held its annual meeting Saturday afternoon. This was followed by a banquet with Rev. E. T. Cooke as toastmaster, and a service in the evening addressed by Rev. Thomas R. Pendell of the National Council of Methodist Youth.

Sunday

The program for Sunday included holy communion at 8 A.M.; identical morning services at 9.45 and 11, with Bishop Oxnam speaking at each; ordination service at 3 P.M.; and evening service at 7.30 in charge of Rev. S. T. Davis, with sermon by Bishop John M. Springer of Africa. Closing business included the adoption of the usual appreciative resolutions. Among those receiving the thanks of the Conference was Mr. Harry LeBar, who opened the Hotel Monadnock for the Conference. With the reading of the appointments, the Conference stood adjourned.

Northern District

H. D. HAWVER, District Superintendent

P. O. Address, 101 Center Street, Concord N. H.

Bethlehem, F. J. Andrews
Bristol, Federated, Supplied by V. L. Phillips
Canaan Street and Canaan, Supplied by George Thomas
Chichester, Supplied by Agnes Ellingwood
Claremont, E. A. Durham
Colebrook and East Columbia, J. F. Quimby
Concord, Baker Memorial, G. E. Thomas
First and Bow Mills, Richard Kellogg
Contoocook, H. H. Hare
Enfield and West Canaan, G. B. VanBuskirk
Franklin and Wilmot, C. W. Kelley
Grasmere and Goffstown, Supplied by W. D. Nietmann
Groveton, Stratford, and Stark, Supplied by R. C. Sharp
Henniker, J. N. Seaver
Laconia, First and Trinity, and Gilford, F. P. Fletcher
Lancaster and Grange, G. R. Wolverton
Lebanon and Grantham, E. B. Wilson
Lisbon and Landaff, D. S. Barnett
Littleton, F. P. Frye
Manchester, First, C. C. Chayer
St. James, Trinity, and Bow, Supplied by A. O. Beach
St. Paul's, W. E. Lowther
Milan, Dummer, and West Milan, H. A. Cooper
Monroe and North Monroe, J. R. Treganza
Newport and West Springfield, G. W. Wieting
North Charlestown and West Unity, C. L. Carter
North Haverhill, Haverhill, and East Haverhill, E. C. Williams
Penacook, Supplied by S. T. Davis
Piermont, Federated, Supplied by W. J. Davis
Pittsburg, Supplied by A. A. Mandigo
Plymouth and Alexandria, A. B. Thompson
Sunapee and Georges Mills, B. L. Thompson
Suncook, C. E. Kimball
Tilton, Sydney Adams
Warren, B. G. Robbins
The Weirs and Ashland, R. S. Barker
West Thornton, Supplied by C. S. Blakeney
Whitefield and Jefferson, W. R. Locke
Woodsville, Benton, and Swiftwater, C. D. Maurer

Southern District

L. W. STRINGFELLOW, District Superintendent

P. O. Address, 310 Kenoza Avenue, Haverhill, Mass.

Amesbury, C. W. Frye
Antrim, To be supplied
Auburn and Chester, Supplied by R. K. Kimball
Center Sandwich, Federated, Supplied by J. R. Kapp
Chesterfield, Spofford, and Marlow, N. J. Langmaid
Derry, St. Luke's, and Londonderry, R. H. Cowen
Dover, St. John's, E. T. Cooke
East Kingston, Supplied by J. B. Lavely
East Lempster, and South Acworth, To be supplied
Epping, Federated, Supplied by R. W. E. MacKenzie
Exeter, Supplied by W. F. Ransom
Fremont, Supplied by Richard Colby
Greenland, Federated, Supplied by Archibald Kerr
Hampton, Calvin Warburton
Haverhill, Grace, C. B. Yinger
Hillsboro, Hillsboro Center, and East Deering, E. B. Young
Hinsdale and Westport, Supplied by Clyde Carter
Keene, J. T. Copplestone
Lawrence, Central, E. A. Miller
St. Mark's, W. J. Campbell
St. Paul's, C. M. Tibbetts
Marlboro, Federated, Supplied by D. B. McIntyre
Merrimacport, Supplied by J. E. Wallace
Methuen, First, R. B. Nichols
Oaklands, Joseph D'Alfonso
Milford and Brookline, D. H. McAninch
Moultonboro and South Tamworth, Supplied by G. H. Jones
Moultonville and Tuftonboro, W. H. May
Munsonville, To be supplied
Nashua, Arlington Street, C. E. Adams
Main Street, J. N. Armitstead
Newfields, Federated, Supplied by H. J. Burt
Newmarket, Federated, Supplied by R. M. Miller
North Salem, Supplied by K. H. Underwood
Peterboro, R. S. Proudfoot
Portsmouth, P. S. Nason
Raymond and East Candia, Supplied by Alice Gilman
Rochester, Bethany and Bethel, J. N. Barrett
First, and Milton Mills, O. M. Polhemus
Salem, Pleasant Street, Joseph Stopford
Tenney Memorial and Ayers Village, S. A. Laurin
Salisbury, Mass., and Smithtown, R. S. Holthaus
Sanbornville, East Wolfeboro, and North Wakefield, William Magwood
West Hampstead and Sandown, W. R. Pierce
West Rindge and Fitzwilliam Depot, Supplied by I. C. Hodges
West Swanzey, Federated, Supplied by C. S. Lantz
Winchester, Federated, and Richmond, H. E. Mayo

SUPERNUMERARY

J. T. C. Blackmore.

SPECIAL APPOINTMENTS

With Annuity Claim

A. P. Boyd, chaplain, United States Marine Hospital, Carville, La.

H. J. Foote, field agent, Preachers' Aid Society.

Without Annuity Claim

D. C. Babcock, professor, University of New Hampshire.

J. E. Coons, president, Tilton Schools.

J. K. Craig, executive secretary, Allegheny County Sabbath School Association, Pittsburgh, Pa.

Adolphus Linfield, professor, Boston University School of Theology.

E. W. Thompson, missionary in Japan.

H. L. Seymour, evangelist under Evangelistic Association of New England.

DEACONESS APPOINTMENTS

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[Letter written at Abo, Finland, February 15, to the editor of "Zions Herald" by Mrs. Yrjo Järnberg, wife of the Methodist pastor at Abo]

Have just received Zions Herald for January 3, in which I see that our Annual Conference is to be held here in Abo July 3. Well, let us hope this will be possible. It would mean that peace was restored.

Last autumn the schools and universities were open only the month of September. During those anxious days when our representatives were negotiating in Moscow, the school buildings were occupied with soldiers. Toward the end of November the tension relaxed a little and the schools were open again a few days until that terrible November 30 when Helsinki was so suddenly and brutally bombed.

That morning our daughter Mary was at school. When she came home she said laughingly: "Did you hear the alarm siren this morning? Our history teacher went pale and thought it was a real air-warning." We had heard it, but thought it was just a practise. We sat down to lunch and that awful sound began again. A woman came running in to say it was a real alarm. We didn't believe it and took no notice. A little later we went out to fulfil a promised visit. While there, the alarm sounded again. We all went calmly to the window to see if we could catch a glimpse of an enemy plane. In the street, people stood still looking up. We were all very inexperienced then in the art of seeking shelter.

Since then this city of culture, with its universities and cathedral and renowned old castle, has passed through great tribulation. There have been only a few days free from alarms, mostly three to four alarms each day, and destructive and heavy bomb-raids have been numerous—about forty-five, I think. Some days we have sat in the cold cellar over six hours in one stretch, and one night we had to rush out of bed three times. The second time when we were running over the yard to the cellar, the machine-guns were already smattering over our heads. This has happened several times during the daytime.

We have gone through many terrible days, but one of the worst was Monday, January 29. That morning my husband was shaving in the bathroom when suddenly "molotoff" began screaming again. I rushed to the bathroom asking my husband to hurry, but we were too late. The bombs were already dropping, making the most fearful noise. Our house shook, and nearly all our windows—we have double windows here in winter, you know—came crashing in. Our daughter Florence was in the kitchen trying to snatch a bit of bread before running to the cellar. Mary was in the hall. We were all certain our last minute had come. A house right opposite ours was burning and so was a house adjoining our shelter. Down our street many houses were blazing, and after a three hours' raid the smoke was so dense that we almost feared the whole town would get on fire. Outside our church a man was machine-gunned and killed. A little further down the street a lady got both legs shorn off and died later in the hospital. A man got his head and arms severed and they were found far away from his body. A girl friend of Mary's was so mutilated that it was difficult to identify her. In a maternity home a newly born baby, still naked, was flung by air pressure into a corner and the startled young mother nearly jumped out of the window from fright. These are only a few instances of the horrors of that day, and there have been many days almost as bad. The lovely stained-glass windows of our church were smashed and the walls have many holes from bomb-splinters. Most of the windows of the property and the Old People's Home are broken. In fact, there are not many unbroken windows in the whole city. The wonderful windows of the oldest Christian temple in Finland—the cathedral of this city—are smashed.

Our work is suffering, of course. My husband held services regularly, except when interrupted by bomb-raids, on Thursday and Sunday nights, but when days get longer, even this may be difficult. Business and shopping hours are after dark. I had not written much of this letter before I had to run off to the shelter, so I got up at 5 A.M. the 16th to get it ready.

George, our son, who visited the Amsterdam meeting last year and afterward stayed in England a few weeks, is now training in the army. This was his fifth year at the university here and he would this spring have taken his final exam, but this has been a lost year as far as studies are concerned, also for our girls. Nothing matters now but to win the war. This brutal Russian attack has completely united our country in determination to keep our precious liberty and independence. Everybody is agreed that it is better to die than to live as slaves. Every class of people is of the same opinion.

Our Methodist friends in Sweden are doing everything in their power to help us in

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By H. L. WITTE

E. J. MILLS

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our need. The W. F. M. S. has sent us lovely warm clothes and they are starting a home for evacuated children. Money is also being collected and sent over to keep us out of distress. Their kindness and consideration is a great help to us these hard days.

This is our second year in this church. Perhaps you remember my husband. He was ministerial delegate to the General Conference at Columbus.

We all send you our kindest regards and thanks for the interest you are showing our suffering people. God is on our side and will help us through, but we also need the kind help of Christian friends.

Jennie Alfreda Williston: An Appreciation

"Only memories are mortal . . . faith looks ahead to the immortal. It would be selfish to wish them back again. But Jennie is the last of my family. . . ."

So writes Belvin T. Williston, wistfully but triumphantly, of the passing of his daughter on May 2 into her new duties in her heavenly home. For one cannot imagine this daughter of one of the grand old families of Somerville Methodism, as sitting down and folding her hands in the church triumphant.

For many years the Williston family has been one of the bulwarks of First Church, Somerville. Born in that city in 1883, Jennie went there to Sunday school as soon as she could toddle, and as she grew older she became secretary of this church school—a position she held until her health forced her to resign. She also sang in the choir and acted as secretary of the Ladies' Aid.

Jennie came by her love of the church rightfully. Her grandfather, Rev. William High, was a Methodist minister; and further back, her ancestor, Matthew Grinnell, came to Rhode Island in 1630, driven out of France because he insisted upon worshiping God in his own way, in the Protestant faith; and still farther back in the mists of history were Saxon ancestors building stone on stone in English churches that are the marvel still of generations.

Jennie was born, went to school, lived, and died in the same city. She was a part of it, as the trees and stones and skies, an integral part. And wherever she went, she sent down roots. She was for years secretary of the Prospect Hill chapter of the Daughters of the Revolution, and of the Massachusetts Daughters of the Revolution, and was a corporation member of the Somerville Home for the Aged. True, she went to Boston Y. W. C. A. and to Columbia University Summer School to study domestic science, but she always came back to the place where her roots were, to make it a better, pleasanter place to live.

When her brother, William High Williston, and her mother, Belle Alfreda Williston, died, she took up the task of keeping a home together that was still Christian, still looking up through its grief, and knowing God's will is the wise way. She kept house for her father, although she had been in failing health for several years, up until a few weeks before her death.

God gave to her the gift of making a home. If there is a bigger task than this, it is not known to the heart of women. "This is the last of my family," Mr. Williston writes. . . . But a new fire has been kindled on the hearthstone of eternity.

Junior University of Life

Last fall, five Protestant churches of Royal Oak, Mich., planned "something new under the sun." For the second time the young people of the neighborhood had planned and participated in a University of Life; the largest one in the United States, in fact, with more than 900 young people registered. The junior-high young people demanded that some program be planned especially for them. So First Baptist Church, First Congregational Church, Emmanuel Evangelical Church, First Methodist Church, St. John's Methodist Church, and First Presbyterian Church planned the first Junior University of Life ever held in the United States. Two hundred fifty junior-high young people of the Royal Oak neighborhood registered for this fall semester.

The project was so successful that a spring semester was planned to run from April 7 to May 12. The same six churches are cooperating with the following staff in carrying out this program: dean, Rev. Frederick C. Vosburg; associate dean and registrar, George Brewbaker; secretary, Miss Charlotte Bangham; faculty chairman, Mrs. Max Williams. A questionnaire naming fourteen prospective topics for study was presented to the thousand pupils in the Royal Oak Junior High School. The six courses receiving the highest number of votes will form the curriculum. They are, with the leaders: "How to Enjoy the Bible," Rev. E. M. Moore; "The Basis of Lasting Popularity," Miss Sara E. Maloney; "Friendship Between Boys and Girls," Mrs. W. J. Leenhouts; "Leisure-Time Activity," Mr. N. J. Quickstad; "Learning Life Through Drama," Rev. Charles S. Dayton; "You and I and the Movie," Mrs. Max Williams.

At 5.30 P.M. the young people meet in the Baptist church parlors for the fellowship period. Refreshments, a songfest, and stunts follow. At 6.15 the group moves to the church auditorium where a chapel worship program is presented by the young people themselves. At 6.45 the group divides into the six study quests chosen by the young people and pursues these quests until 7.30.

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LIBERIA COLLEGE IS CENTURY OLD

Monrovia, Liberia, Africa—The College of West Africa, founded by Melville B. Cox, Methodisms's first missionary to Africa, during the few months he served in this city, is celebrating the one hundredth anniversary of its establishment. The Liberian Frontier Force Band, one of the republic's outstanding musical units, led the parade on Field Day. After the parade there were games and athletic contests, the events ending in a football game (despite the fact that this was one of the hottest days of the year!) between the College and the Alumni. The College team won. The cheering at the game and during the second parade, which marched past the executive mansion of President Barclay, was led by a woman member of the faculty—a Liberian woman who was educated in the United States—and was done in the most modern and approved American style of cheering.

The Centennial Sermon was preached to a packed congregation in the First Methodist Church of Monrovia by the Rev. J. B. Coleman. Dr. Coleman, an American, is a former president of the College of West Africa. He is now the head of the Civil Service Department of the government, and is editor of a newspaper. The Centennial Pageant was written by the senior class of the College and vividly portrayed the history of the institution and of the Methodist Church in Liberia. Cox, Mary Sharp, and others instrumental in the building of the College were represented by students. The Pageant was witnessed by a large audience including the mother and the wife of President Barclay, the American Minister to Liberia, and the Secretary of State. The Hon. W. V. S. Tubman, associate justice of the Supreme Court of Liberia, was the principal speaker at the Commencement Service.

Board of Foreign Missions
of the
Methodist Episcopal Church
150 Fifth Avenue, New York, N. Y.

Springfield District Letter

★

CHARLES W. JEFFRAS, Superintendent

This has been a hard winter for the churches in the hills. Spring is breaking, but the peril of icy roads persists and abundance of snow retards. The native Yankee is philosophical, however. He doesn't get "down"; neither does he get "out"—at least to church under these conditions. Some of the churches give up services for the winter months on account of the roads. The fathers could make it with their oxen or their horses and sleighs. But how is one to make it in an auto with no place to park but atop a snowdrift four to six feet high?

The church at Charlemont has suffered an unusual loss in its lay leadership this winter. Of a board of nine trustees, three died who were prominent leaders in the church and outstanding citizens of the town. Three others were seriously stricken with illness which has left them bedridden as invalids. Another is confined to his home because of advanced age and must retire from active service. Two active members are left on this board of nine, all of whom were active a year ago. This is a federated church and the Methodist constituency can ill afford to lose this leadership. But all too often do we see this tragedy of the passing of older leadership and no younger leadership available to take their places. Fewer children and the movement toward the cities are the two most important factors in this problem.

Rev. J. Garfield Sallis, who served a successful and happy pastorate at South Hadley Falls for nearly eight years, was appointed to Franklin, as previously announced in the HERALD, to begin his work February 11. Mr. Sallis has been a valuable leader in the work of the district and is keenly missed.

Rev. S. W. J. Walsh of St. Andrew's Church, Jamaica Plain, was appointed to South Hadley Falls, and began his work on Palm Sunday.

The church at Holyoke narrowly averted a disastrous fire recently. When discovered, the blaze was spreading rapidly and would soon have enveloped the whole structure. As it was, the damage was confined to $1000, which was covered by insurance.

Ludlow reopened its church after completing extensive renovations. To celebrate, the members voted at the quarterly conference to make Ludlow a station next year claiming the full time of their popular pastor, E. Hartwell Daley. Additional funds to make this possible have already been subscribed. West Springfield, the other church on this circuit, must be cared for in another combination. Oil-burners, recent gifts to the West Springfield church and to the Ludlow parsonage, are now being installed.

Wesley Church, Springfield, met in a recent special session of the quarterly conference and approved a recommendation of the board of trustees that the church proceed with plans submitted to construct a new parish house to cost approximately $117,000. This when completed will be the consummation of a dream long cherished and now made a possibility by the generous offer of loyal members of the church who will give dollar for dollar for all the church can raise.

The North Prescott church tarries at the "end of the world" with a great iron fence across the road fifty feet from it separating it from the new Quabbin Reservoir, now being flooded. Only a few families are left in this parish. At the recent session of the quarterly conference it was voted to continue services another year. It is expected that in the near future a settlement will be made with the Water Commission and the church closed. This is a loyal people, and one regrets to see them scattered.

On March 4, in the morning, the women as delegates from the churches met at Trinity Church, Springfield, and elected their nine delegates to the Provisional Conference Meeting. In the afternoon the District Conference convened. The conference was organized and reviewed the various departments and interests of the work of the churches. The spiritual state, World Service, women's work, men's work, young people's activities, Christian education, lay activities, finances, institutes, ZIONS HERALD, and other interests were reported and discussed. The afternoon session closed with a service of consecration for six young men who had been licensed to preach by the conference. Those coming into the ranks of the local preachers were Ralph Bowen of Trinity Church, Malcolm Miner of Holyoke, Paul C. Hoyt of Fairview, Lawrence Forrest of Ludlow, Morris Burroughs of Trinity Church, and Arthur Hannum of Northampton. A definite effort is being made to exalt this office and to make it mean more to Methodism in this district.

Following the supper, Bishop G. Bromley Oxnam addressed the conference and conducted the discussion. The conference voted unanimously to approve his plan for the integrating of the program of the Area.

In spite of the fact that the worst storm of the year, if not in years, occurred on this day, lasting until late at night, the confer-

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e was well attended. More than a hun-
d persons were present throughout the
, remaining for the evening session.
ingfield District is pleased with this
nching of an official District Conference
l expects most helpful results from it.
Bishop Edwin Holt Hughes, and Dr. Ber-
d C. Clausen of Pittsburgh, Pa., are to
the Sunday afternoon preachers at the
rel Park Assembly August 18 to 25.
. Amos Thornburg of Providence, R. I.,
l be the week-night preacher.
Quarterly conferences will maintain a
sistent pressure from now until General
nference meets. In them one senses joys
d sorrows, lights and shadows, weari-
s and exhilaration, successes and fail-
s, but withal so much of spiritual devo-
n and loyalty that one cannot despair
the church. And whatever one may say
the superintendent's job, it is not
notonous.

hilippine Islands entral Conference

The first session of the Philippine Islands
ntral Conference was held in Manila,
bruary 29 to March 2. Bishop Edwin F.
e of the Singapore-Manila Area presided.
here were thirty-four delegates present
om the two Annual Conferences in the
hilippines, seventeen ministers and seven-
en laymen. This first session was prima-
y for organization and to acquaint the
legates with the duties, powers, and re-
onsibilities of the Central Conference.
veral standing committees were appointed
begin studies of some of the major prob-
ms and phases of work throughout this
ld. Important matters were discussed by
e entire group, looking to the future, especially the matter of episcopal administration and organization of the church.

The Central Conference unanimously memorialized the General Conference to return Bishop Edwin F. Lee for another quadrennium to administer this field, but it also requested that, because of the tremendous growth of the church in the Philippines during the last twelve years, Bishop Lee be assigned for full-time service to the Philippines. If Bishop Lee is assigned for another quadrennium, the Central Conference, it was indicated, will not elect a Central Conference bishop until the end of the quadrennium, or early in 1944. If, for any reason, Bishop Lee is not assigned to this Area for another quadrennium, the Central Conference will plan to elect a bishop within a year after the General Conference of 1940.

Excellent reports of steady and consistent growth in all the essential phases of church life were given, and the young church in the Philippines faces the years ahead with courage and confidence. Ernest E. Tuck.

Miscellaneous Advertisements

FOR RENT—Season, month or week, cotge at South Chatham, on Forest Beach, ape Cod. Box T—Zions Herald.

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PASTOR—In suburban Boston church on uth Shore would like to exchange pulpit nd parsonage during August with someone ear Washington, D. C. One service. Box Z, are Zions Herald.

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VACATION EXCHANGE WANTED—astor in Kansas City would like to exchange ulpit and parsonage during July or August ith someone near Boston. Morning Service. ox W, Zions Herald.

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Church Register

Herald Calendar

Boston Methodist Social Union, Professor David D. Vaughan, speaker (subject, "Whither Democracy?"), Jacob Sleeper Hall, April 15

BOSTON DISTRICT EPWORTH LEAGUE—Annual election convention, April 19, afternoon and evening, Methodist Church, Hyde Park, near Cleary Square. Evening program at 8; speaker, Margaret Slattery, lecturer and author.

BOOKS WANTED—For the last four years, Mount Vernon Church, Boston, has been the collecting point for second-hand books to be used in opening libraries among the people in the fishing villages and settlements of Newfoundland. There are now eight such libraries, and requests have been received for nine more. Additional volumes are badly needed—reference books, books for general reading, and books for small children. Herald readers having books they would like to contribute may leave them at Mount Vernon Church, 6 Massachusetts Avenue, which is open daily between 8 a.m. and 5 p.m., or send them by mail, or telephone Kenmore 7797 to have them called for if possible. For further information, address Joseph Clouter, Newfoundland Libraries, 6 Massachusetts Avenue, Boston.

W. H. M. S.—Semiannual meeting of the Woman's Home Missionary Society of the New England Conference, Wednesday, April 17, Copley Church, Boston. Sessions at 10 a.m. and 1.45 p.m. Speakers: Mrs. V. F. DeVinny, national corresponding secretary; Mrs. Howard W. Selby, who will talk on migrants. Department secretaries will report in the morning.

Rosella M. Knotts, Cor. Sec.

NOTICE—The Lynn District Committee on Qualifications of Local Preachers will meet at First Methodist Church, Melrose, Sunday, April 14, at 3 p.m.

RURAL DINNER—A special program in the interest of rural church work will be presented in connection with a dinner to be held on Friday evening, April 26, at 5.30 o'clock, in the Hotel Madison, Atlantic City, N. J., to which General Conference delegates and friends are invited. Speakers will be Dr. O. E. Baker of Washington, D. C., senior social scientist in the United States Department of Agriculture; Dr. Ralph A. Felton of Madison, N. J., professor of rural sociology at Drew University, and Bishop A. Frank Smith of Houston, Tex. Further information concerning the program may be obtained from Rev. Aaron H. Rapking, superintendent of the Department of Town and Country Work, Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

NOTICE—The Committee on Accepted Supply Pastors of the New England Conference will meet in the parlors of Boston University School of Theology, 72 Mt. Vernon Street, on April 23, at 2 p.m., and at Westfield, at the Annual Conference session, on May 15, at 3 p.m., to interview those persons who have made application for listing as supply pastors. Students at the School of Theology will please give special attention to notice posted there.

John K. Montgomery, Sec.

Birth

GLAZIER—In Medford, April 4, to Rev. and Mrs. Glenn D. Glazier of East Saugus, a son.

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